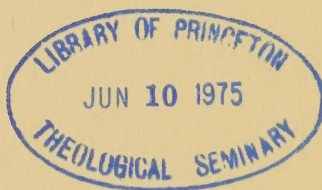
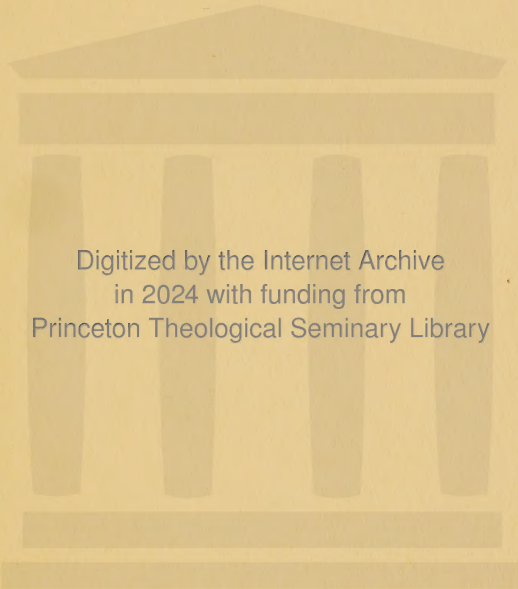


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AN

ENQUIRY

CONCERNING

SOME OF THE DOCTRINES

MAINTAINED BY

THE CHURCH OF ROME:

IN ANSWER TO THE

Charge of Intolerance,

BROUGHT BY

MEMBERS OF THAT CHURCH,

AGAINST MEMBERS OF

THE CHURCH OF ENGLAND.

BY ARTHUR H. KENNEY, D.D.

DEAN OF ACHONRY,

AND LATE FELLOW OF TRINITY COLLEGE, DUBLIN.

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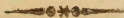
SOME OF THE DOCTRINES
TO THE READER

THE CHURCH OF ROME

In presenting to the Reader a collection of
Extracts for the Publication is little more than I feel
perfectly aware that a regular and attentive perusal
of the whole, though bearing on a subject of vast
public importance, may require considerable pa-
tience. Under this impression I have annexed an
Index, in order to facilitate a reference to such parts
as may appear more particularly entitled to observa-
tion. It was found necessary to introduce some mat-
ter which has lately appeared in periodical publica-
tions. I have endeavored to do so, and so to
portion of the contents of the Treatise, and so to
connect it with other authentic and useful infor-
mation as to present to the reader a clear view of the
subject discussed.

In the First Part of the publication, some of the
Doctrines of the Church of Rome are stated and
explained, on the unquestionable authority of the
Divine Scriptures of the Roman Catholic Church.
The late remarkable work of the Rev Mr
1818

TO THE READER.



IN presenting to the Reader a collection of Extracts, (for this Publication is little more); I feel perfectly aware, that a regular and attentive perusal of the whole, though bearing on a subject of vast public importance, may require considerable *patience*. Under this impression I have annexed an *Index*, in order to facilitate a reference to such parts as may appear more particularly entitled to observation. It was found necessary to introduce some matter which has lately appeared in periodical publications. I have endeavoured, so to arrange *this* portion of the contents of the Tract, and so to connect it with other authentic and useful information, as to present to the reader, a clear view of the subject discussed.

In the FIRST PART of this publication, some of the Doctrines of the Church of Rome are stated and explained, on the unquestionable authority of the Divinity Class-Book of the Roman Catholic COLLEGE of MAYNOOTH.

The late remarkable work of the Rev. MR.

GANDOLPHY, Priest of the Roman Church, is next adverted to.

In January, 1817, certain Popish Doctrines clearly and faithfully stated and expounded by Mr. Gandolphy, were brought under the attention of a portion of the Protestant Public, in a Tract* signed "Fabricius." Amongst those who were thus led to enquire into Mr. Gandolphy's Statements, were some Members of the Legislature. His important work was, in consequence, noticed in the House of Commons, in the Debate on the Roman Catholic Question. The reader will find, in the following pages, information connected with this subject, well deserving public observation.

The late Re-publication of the Rhemish Testament with its persecuting Annotations, is the next subject introduced. The transactions which have taken place in consequence of the renewed circulation of this most dangerous production, are stated in the order in which they occurred; and the *Popish Orthodoxy* of the work is enquired into.

Under the SECOND HEAD of Enquiry, the *Tendency* of the Doctrines stated from the Maynooth Summary of Divinity, is considered.

It is shewn that *those Doctrines* establish generally the orthodoxy of the persecuting Rhemish Notes: and a selection from those Notes is accurately stated.

In this part of the Discussion, various authorities are referred to; and farther information is introduced concerning the Doctrines of the Church of

* Published for Messrs. Rivingtons, St. Paul's Church-yard.

Rome, which appears to be entitled to the most serious attention of the Protestant community.

A THIRD subject of discussion formed a part of the proposed plan of the publication, viz. “ the consequences actually produced, since the Reformation, by the Popish Doctrines here enquired into, when political power in these countries was subject to their direction.” But, in order to give a just view, however brief, of those consequences, it would have been necessary to prolong the tract considerably ; though its intended limits were exceeded at the conclusion of the second part of the discussion. It also appeared less necessary to enter into this part of the proposed Enquiry, as the well known authentic histories of Great Britain and Ireland furnish abundant elucidation of it.

Such are, *generally*, the CONTENTS of this short Publication. The Index annexed to it, will direct the Reader to any *particular* subject of which it treats.

The names of some public characters connected with public transactions, have been unavoidably introduced.

The “ VICAR APOSTOLIC” of the London District, DOCTOR POYNTER, will (I hope) be sensible, (under all the circumstances of the case) of the *reasonableness* of the call addressed to HIM, to state *specifically* to the Public, the leading Doctrines which HE condemned in a late very important Roman Catholic Work sanctioned from ROME.

DOCTOR POYNTER, and the other Members of his Communion, come forward as Suitors for POLITICAL

POWER, to the GREAT PROTESTANT LEGISLATIVE ASSEMBLY of the UNITED KINGDOM. They assure that august Assembly, and the Protestant Public in general, that the *Doctrines of their Church* are such as to afford no reasonable ground for rejecting their suit. Some of those Doctrines are stated in *that Assembly*, from a late important Work written by a learned and distinguished Roman Catholic *Divine*; approved of and applauded, after *diligent examination*, by most eminent judges selected at ROME; and twice officially sanctioned by the proper authority for approving such works, the MASTER of the PAPAL PALACE. The *Doctrines so stated* are considered by many, as calculated to produce Danger in these Countries, if the “POLITICAL POWER” sued for, should be subjected to their direction. The Statement is met by a *General Declaration* that “*the Church*” (meaning DOCTOR POYNTER) has condemned the Work as *not Orthodox*. But, not one word is said, concerning the *particular Doctrines* objected to.

In such a case, surely DOCTOR POYNTER cannot think it *unreasonable*; that He should be invited to declare, whether the Principles said to have been adverted to in the Legislature, were amongst those which HE *condemned*. Still farther—HE *ought* not to think it unreasonable, that in order to assist his Protestant Fellow-Subjects in taking a just view of the great Measure so earnestly pressed upon them, He should be invited to state *specifically* to the PUBLIC the *leading Doctrines*, which He condemned as not orthodox.

Another important work—one of the *most important* that ever issued from the press. The *Rhemish Testament*, with its persecuting annotations, re-appears ; published in *Numbers* for more extensive circulation ; and bearing on the Title Page, the Sanction of the TITULAR ARCHBISHOP of DUBLIN, DOCTOR TROY. On the *covers* of the *Numbers*, it is farther stated, that the Publication is patronised by a Body of *Popish Prelates* in Ireland, whose *names* are given ; and by *three hundred Popish Priests*. The circulation of the work amongst the Members of the Church of Rome, continues *uninterrupted* for *considerably more than a year*. The dangerous proceeding becomes known to a Clergyman of the ESTABLISHED CHURCH, and it is exposed to the PUBLIC, in the ESTABLISHED CHURCH REVIEW, and in the COURIER. DOCTOR TROY then informs the Roman Catholic Bookseller, MR. COYNE, that the Publication produced “*very bad consequences*”—that “*finding its way into England, it*” “*had armed our enemies against us ; and this, at a*” “*time, when we were seeking Emancipation.*” He then publishes a Declaration in the Newspapers, censuring the Rhemish Annotations, and stating that He “*utterly rejects them.*” But, like DOCTOR POYNTER, He publishes his Declaration in a *general* form. He does not state and condemn *any one* of the Doctrines asserted in the work which He censures.

Surely DOCTOR TROY cannot think it *unreasonable*, (under all the circumstances of the case) that HE also, should be invited to *state specifically to the*

PUBLIC, the *leading Doctrines* which HE condemns.

The Reader will, I doubt not, be sensible that a Protestant Clergyman may enquire into certain Doctrines of the *Church of Rome*; and object to *those Doctrines*, as likely, under particular circumstances, to be very dangerous to our Establishments, without justly subjecting himself to the charge of personal disrespect, toward his Roman Catholic Fellow-Subjects.

A Treatise on the *particular Doctrines* of a particular *Church*, is quite distinct from a discussion concerning the personal characters of the Members of that Church.

However I may object to some of the *Doctrines* of the *Church of Rome*, I entertain the most sincere respect and esteem for those amongst her Members, whom I have the pleasure of knowing: and, nothing could be more remote from my intention,—more abhorrent from my feelings; than to detract, in the slightest degree, within any circle whatsoever, from the just and high estimation, in which the Roman Catholics of the Empire are held, collectively and individually, by their Protestant Fellow-Subjects.

January 31st, 1818.

✂ An important Proposition is stated incorrectly in Pages 8 and 9, in consequence of the misplacing of one comma, and the introduction of another. The Proposition alluded to, correctly stated, is as follows;

“ All Decrees concerning Faith, or Morals necessary to Salvation and common to the whole Church, which are issued by Councils of Roman Catholic Bishops, general in their convocation and celebration, and proposed by them to be believed and held by all the faithful, are *infallible*.”

I have not entered into a discussion of the statements, by which the Maynooth Divinity PROFESSOR *attempts* to evade some of the objections against certain Decrees of Popish General Councils. His *casuistry* has been exposed and refuted by the BISHOP of LLANDAFF. (See the “ Comparative View of the Churches of England and Rome”—particularly P. 218—229). The concluding Decree of the great Council of CONSTANCE, is in itself sufficient to confirm the Bishop’s leading positions, and to refute the Maynooth Professor. (See Lab. et Coss. Concil. Tom. 12, P. 286.) On another subject also, nearly connected with a part of the following tract, the Reader is referred to the “ Comparative View :” viz. for a *full confutation* of the unfounded charges made by Advocates of the Church of *Rome*, against the Church of England, respecting *exclusive* Salvation. (See Comp. View, P. 185—188).—(See also Bishop of Lincoln’s Elements of Theology, Vol. II. P. 221—224).

E R R A T A.

- Page 2, line 11, *for* "those" *read* "the"
- 80, — 14, *for* "said" *read* "spoken to the following effect"
- 107, — 86, *for* "Encydical" *read* "Encyclical"
- 107, near the end, omit quotation marks before "on and that, and prefix them to "*more damnable*: adding the reference to 1 Cor. xiii. 3.
- 110, line 27, *for* "124" *read* "125"
- 110, — 34, *for* "126, 127" *read* "128—130"
- 112, — 7, *after* "Heb. v. 1. insert quotation marks.
- 112, last line, *for* "102" *read* "122"
- 117, line 36, *for* "all" *read* "ait"
- 119, line 7, *for* "24, 25" *read* "221"

A

BRIEF ENQUIRY,

&c.

THE Prelates of the **CHURCH** of **ENGLAND**, with scarcely an exception, the great majority of her Clergy, and a vast body of her Laity, have been charged with Intolerance, because they have opposed the demands for legislative and executive power in these countries, preferred by leading Adherents of the Church of Rome.

Now, since **TOLERATION** has been considered by some of the wisest and best men, as one of the characters of a pure Christian Church: and since, on the other hand, Intolerance is opposed to the Spirit and Precepts of the Sacred Gospel; it becomes a duty on the part of the Ministers of the Church, against whose Members so very serious a charge is brought, to meet it fairly.

If the laws which might justly be called *penal*, still remained upon the Statute Book—if either the property or personal liberty of any of our Roman Catholic fellow-subjects, were invaded on account of their Religion, they who would desire that such a system of oppression should

B

be continued, might justly be accused of *Intolerance*. —Nay more—If any stations and offices, any honours and privileges were withheld from Roman Catholics, without reasonable ground of apprehension on the part of the Members of the Established Church, it would (I think) be difficult if not impossible, for the supporters of that exclusion, to repel such an accusation.

To the progressive influence of our pure established form of Christianity, to which we owe the free and happy Constitution with which these Countries are blessed, we may justly attribute the successive repeal of all those enactments, which infringed on our fellow-subjects natural rights, and civil or religious liberty.

But—are the Members of the CHURCH of ENGLAND intolerant, because, though they may approve of and rejoice at the abrogation of all those oppressive laws, they yet object to the repeal of the few remaining restrictive statutes, which preclude Roman Catholics from admission into the Legislature, and the higher offices of the State?

In order to answer this question satisfactorily, it will be right to take a view ; First, of the principles maintained by the Church of Rome, on account of which, Members of the Church of England felt themselves bound to resist the proposed Repeal.

II. Of the natural tendency which those principles have.

III. Of the effects actually produced by those principles, when the political powers of these countries were subjected to their influence.

We shall proceed to the first and principal head of

Enquiry: of each of the other two an *extremely brief* view may suffice.

The Enquiry concerning the *first* shall be divided into two parts.

PRINCIPLES OF THE CHURCH OF ROME.

PART I.

SECTION I.

THE principles maintained by the Church of Rome, on account of which, Protestants in these countries object to the admission of her members, into the Legislature and the higher offices of the State, are as follow :

- I. The fundamental and comprehensive one of her *Infal-*
libility.
- II. That out of the *Church of Rome*, salvation is not to be hoped for.
- III. That all who shall voluntarily and stedfastly adhere to the Protestant Religion, are *Schismatics*, and therefore out of the way of salvation.
- IV. That all who shall voluntarily and stedfastly adhere to the Protestant Religion are *Heretics*, and therefore also, out of the way of salvation : and that they who shall die in such voluntary and stedfast adherence, will be damned.
- V. That the Protestant Clergy are usurpers of the sacred office,

VI. That the Church of *Rome* possesses a jurisdiction over Protestants.

VII. That the Roman Catholics of the united Kingdom, owe spiritual allegiance to a foreign Prince.

These principles shall be considered, in the order in which they have been stated ; and for the sake of brevity, the proofs that they are maintained by the Church of Rome, shall be taken from a single authority—from an authority however, *decisive* in the present case—the Divinity Class-Book of the Royal College of Maynooth. To this authority alone, shall reference be made, in this *first Part* of our Enquiry.

SECTION II

The Roman Catholic Doctrine of *Infallibility*.

THE great importance of the doctrine of *Infallibility*, maintained by the Church of Rome; and the many complaints that have been made of misconception of it's nature; render it expedient to adduce a considerable number of citations relating to it. If however, the following passages on the subject, from the Maynooth Summary of Divinity, shall appear tedious to the reader, he may find the most important part of the information they contain, expressed in two propositions stated at the conclusion of this Section.

“ In the Christian Church, an exterior, speaking, and
 “ coercitive authority, must be admitted, which determines
 “ controversies concerning divine things, with an irrefra-
 “ gable, and therefore *infallible* judgement.” (De Eccle-
 siâ Christi, p. 96.)

“ Bishops alone,” (Bishops of the Church of Rome alone
 are meant), “ are, by Divine right, necessary judges of
 “ controversies concerning faith.” (Ibid. p. 134.)

Respecting the unanimity necessary amongst the Bishops
 of the Church of Rome, in order that any of their defini-
 tions should be held to be “ the judgement of the Episcopal
 “ Body, and infallible,” (p. 143); it is observed, that “ a
 “ double unanimity is generally distinguished; the one
 “ physical and absolute, the other moral.” The former
 arises from the concurrence of the votes of all the Bishops,

without one exception: the latter from the agreement of the votes of "*much the greater part.*"

" The common opinion is, that a *moral* unanimity of the Bishops is alone required to constitute an irreformable decree of faith." (P. 144.)

" The Church" (of Rome) "*dispersed, is infallible.*" (P. 149.)

" A dogmatic definition, directed by the *Pope* to all the Churches, and sufficiently promulged, is truly approved of by the Bishops, by the fact of *their not reclaiming against it*; and it is then to be held as the *irreformable* judgement of the whole Church." (P. 152.)

" Concerning the *Infallibility* of the Church assembled in *General Councils*, (p. 164.) Councils are general or particular. General or œcumenic, are those which represent the whole Church: particular, which represent a part of it.

" The particular are either *National*, which consist of all the Bishops of one nation or empire, under the presidency of a Patriarch or Primate. Or, they are *Provincial*, which are composed of all the Bishops of one ecclesiastical province, under the presidency of the Archbishop Metropolitan of that province.

" A congregation of the priests of one diocese, under the presidency of their Bishop, is a *Diocesan Synod*.

" All agree that the authority of particular Councils is not the same as that of general: but since, of *so many* particular Councils, so *very few* have erred in faith, their authority is no slight, though much inferior to the authority of *General Councils*." (P. 164, 165.)

“ Councils general in their convocation and celebration,
“ are *infallible*.” (P. 166.)

“ The Church” (of Rome) “ *can not err* in decrees concerning the doctrine of *Morals*, which are necessary to salvation, and common to the whole Church.” (P. 194.)

“ The Church” (of Rome) “ has the right of sanctioning articles of *Discipline*, and when it proposes them with a certain and firm decree, with the intention of obliging all the Churches, it *can not err*, in the sense either that such discipline should not agree with the doctrine of faith, or should oppose good morals, or in the circumstances in which it is prescribed, should be injurious to the Christian Religion.” (P. 196.)

“ The Church” (of Rome) “ *can not err*, in dogmatic facts, or in her judgement concerning the doctrine of propositions, which are extracted from any work, and in attributing that doctrine to the book which she brands with her censure.” (P. 216.)

“ Roman Catholics do not teach, that *all things* done in Councils, belong to the faith of the Church; but those only are so held, which, by a decree issued, are *proposed* to be believed and adhered to by all the faithful.” (Quoted from Bossuet; and stated to be “ confessed by all Catholics with one voice.”)—(P. 206, 207.)

I have adduced these citations from the Divinity Class-book of the College of Maynooth, as comprising a full statement of the Roman Catholic doctrine of *Infallibility*.

The most important principles relating to the doctrine, may be expressed in the two following propositions.

1. All decrees concerning faith or morals, necessary to

salvation, and common to the whole Church, which are issued by Councils of Roman Catholic Bishops, general in their convocation and celebration, and *proposed* by them to be believed, and held by all the faithful, are *infallible*.

2. A dogmatic definition directed by the *Pope* to all the Churches, and sufficiently promulged; against which the Roman Catholic Bishops do not reclaim, is an *irreformable* and *infallible* judgement of the whole Roman Church.

It should be observed, that all such decrees are held to be *infallible*, as being dictates of the SPIRIT of GOD.

SECTION III.

The Roman Catholic Principle, that out of the Church of Rome, Salvation is not to be hoped for.

“ CHRIST instituted a church, or society of men, which should profess *his true doctrine* in the world, and that society alone is *his Church*, out of which, salvation is not to be hoped for.” (P. 4.)

In subsequent parts of the Maynooth Summary of Divinity, the Church of *Rome* is stated to be the *only* true Church of our Redeemer, professing *his true doctrine*; and attempts are made to prove this statement, from the consideration of four properties, adduced as distinguishing characters of the *true Christian Church*, and as belonging *exclusively* to the Church of *Rome*: viz. Unity, Sanctity, Catholicity, Apostolicity *. (P. 46—80.)

* The above mentioned principle, that the Church of Rome is the *only* true Christian Church, professing the true doctrine, and having *exclusively*, the four essential characters which were stated; is so well known to be held by all Roman Catholic Divines, that any proof of the fact must be unnecessary. It is asserted in every Catechism of the Church of Rome.

The principle also, which is deduced from thence; viz. that out of the Roman Church, there is no salvation; is *expressly* taught in every Catechism of that Church, that I have seen: but, in this first part of our Enquiry, I wish to refer only to the “*De Ecclesiâ Christi*,” the Divinity Class-book of Maynooth.

SECTION IV.

The Tenet, that all who *voluntarily* adhere to the PROTESTANT RELIGION, are *Schismatics*, and therefore out of the way of Salvation.

“ PROPOSITION.”—“ The Society of *Protestants* cannot clear themselves from the guilt of Schism.” (P. 43.)

The last argument advanced in proof of this “ proposition,” is as follows: “ They are *Schismatics*, who neither have nor can have a *bond of unity*; but amongst *Protestants*, there neither is nor can be a *bond of unity*, either with respect to doctrine, since it is in the power of every one to search the Scriptures, and to interpret them according to his private sense; nor with respect to communion, since every private Society of Protestants can separate themselves from other Societies, by the same right with which the first Reformers departed from the Church of Rome.” (P. 46.)

The authority of Cyprian is quoted to prove, that “ he who is not in the *Church of Christ*,” (that is, according to the Maynooth Class-book, in the *Roman Church*), “ is not a Christian.”—And that though “ any person out of the *Church*, and divided from unity and charity,” (in other words, any person whom the Church of Rome calls a *Schismatic*), “ should be *slain* for the *name of Christ*, he can not be *crowned*.” And again, that though *Schismatics* may be “ slain for confessing the name of Christ, their guilt is not washed away, even by their blood: for the crime of discord is inextinguishable, and is not purged,

“ even by the suffering of martyrdom.” “ Although
 “ they” (Schismatics) “ may *burn*, delivered up to the
 “ *flames* and to *fire*, or lay down their lives, exposed to
 “ wild beasts ; *that* death will not be a crown of faith, but
 “ a punishment of perfidy.” (P. 21.)

The authority of Augustin is quoted to prove, that Schism, even singly, or without heresy, is “ a sacrilege of
 “ the greatest enormity, (immanissimum sacrilegium.)” Again, that a *Schismatic* “ can not justify himself from the
 “ crime of *homicide*.” (P. 23.)—That “ Schismatics, by
 “ the fact only of their schism, are excluded from eternal
 “ salvation.”—That “ martyrdom in schism, is of no
 “ benefit for obtaining heaven ;” because Augustin states, that “ if a person not possessing charity, which belongs to
 “ the unity of the Spirit, by which the congregated Catho-
 “ lic Church is connected, a person *being in any schism*,
 “ shall, rather than deny CHRIST, suffer tribulations, hun-
 “ ger, nakedness, prison, torments, sword, or the flames, or
 “ wild beasts, or the cross itself, for fear of hell : we can-
 “ not say that it would be better for such a person, by
 “ denying CHRIST, not to have suffered any of those tor-
 “ ments, which he did suffer, by confessing him : but it is
 “ to be supposed, that *perhaps* his judgement will be more
 “ supportable. What the Apostle says, *though I deliver*
 “ *my body to be burned, and have not charity, it profiteth*
 “ *me nothing*, may be understood to mean, that it will not
 “ profit to the attainment of the kingdom of heaven, but
 “ not that it will not tend to render the punishment to be
 “ endured from the last judgement, more tolerable.”—
 “ Therefore,” (adds the Maynooth Professor), “ the holy
 “ Saint attributes *this* advantage *only*, to martyrdom in
 “ schism ; viz. he doubts, that *perhaps* Schismatics slain
 “ for the name of Christ, may undergo a more tolerable
 “ punishment in the infernal regions, (in inferno.)” Other
 authorities, Saint Optatus, and Saint Fulgentius, are cited,
 to prove, that “ every Heretic or Schismatic, although he

“ may shed his blood for the name of Christ, cannot, by
 “ any means, be saved.”

The conclusion drawn by the Professor is, that “ it is a
 “ most certain doctrine, confirmed by the consent of the
 “ Fathers, and the practice of the Church, that *Schismatics*,
 “ even though they may not err in faith, are, by the fact
 “ of their *schism* alone, out of the Church, and of the way
 “ of salvation.” (P. 24, 25.)

I have cited all the above passages from the Summary of Divinity of Maynooth, faithfully endeavouring to preserve the meaning which they have in the context. I infer from them, that it is taught in that seminary, as a tenet of the Church of Rome, that all who shall *voluntarily* adhere to the PROTESTANT RELIGION are *Schismatics*, and therefore out of the way of salvation.

It might perhaps here be added, as a tenet of the Church of Rome, that they who die in voluntary adherence to the PROTESTANT RELIGION, must be *damned*: but I wish to defer the consideration of this point, to the next Section, in which the Professor's *exceptions*, in favour of some Protestants, shall be stated, in his own words; after allowing for his exceptions, it will be found, that according to his statements from the Maynooth Chair of Divinity, all who die in *voluntary* adherence to the PROTESTANT RELIGION, must be *damned*.

SECTION V.

The Tenet, that All who shall *voluntarily*, and *stedfastly* adhere to the PROTESTANT RELIGION, are *Heretics*, and *therefore* also, out of the way of Salvation: and that they who shall die in such voluntary and stedfast adherence, will be *damned*.

IT must be unnecessary to cite any Authority, to shew that it is a tenet of the Church of Rome, that the Protestant Faith is an *Heresy*. One passage only, relating to this well known Principle of that Church, shall be adduced from the Maynooth Book of Divinity.

“ Against all, and every one of the reformed Churches, this conclusion holds, with which Tertullian concludes his Book of Prescriptions, viz. *We have now treated generally against all HERESIES*, by certain just and necessary prescriptions, that they should be refuted by a Reference to the Scriptures to which they appeal.” (P. 89.)

For the Tenet, that they who shall continue out of the Church of Rome, voluntarily adhering to any of these *heretical* Churches; will thereby be *out of the way of Salvation*; it may be sufficient to refer to what has been stated in the 4th Section. But, it will be right to describe more particularly, the Doctrine of exclusive Salvation, maintained by the Romish Church; and to place it faithfully in that light, in which it is taught in the Maynooth Seminary, in order to prevent any injurious misconception, on a point of so much importance.

The following passages therefore, from the Book, to whose single and decisive Authority, the Reader has been referred for the Tenets of the Church of Rome, ought to be well observed.

“ It is one thing to say that Salvation is not to be hoped
 “ for, out of the true Church; and another thing that all
 “ they, who during their life were not in the *visible* bosom
 “ of the true Church, or belonging to it's *Body*, must be
 “ damned. For all Divines reckon many in heretical, or
 “ Schismatical Societies, who belong to the *soul* of the true
 “ Church: which is not only to be received concerning all
 “ Children baptized in Heresy or Schism, until they *volun-*
 “ *tarily* profess error; but also, concerning Adults, who
 “ may adhere to an heretical, or Schismatical Society,
 “ through *invincible Ignorance*, who therefore in Heresy or
 “ Schism will be saved, unless their Salvation shall be pre-
 “ vented by their other crimes, the remission of which they
 “ shall not have obtained by perfect contrition, or by valid
 “ Sacraments with imperfect contrition.” To this state-
 ment is subjoined the following, taken from the authority
 of *Augustin* against the *Donatists*. “ They who do not de-
 “ fend their false and perverse opinion with *any pertina-*
 “ *city*, particularly an opinion which they have not pro-
 “ duced by the audacity of their own presumption, but
 “ which they have received from their Parents seduced
 “ and fallen into error, but who seek with cautious anxiety
 “ *the truth*, prepared to be corrected, as soon as they shall
 “ have found it, are by no means to be considered Here-
 “ tics.

“ With respect to those persons also” (the *Professor* adds) “ whose adhesion to an heretical or Schismatical So-
 “ ciety, it may appear impossible to excuse, and who may
 “ die in it; since no one on earth can know what may have
 “ been their internal disposition of mind and heart, in the

“ final moment in which they gave up their last breath ; we
 “ can not say with *certainty*, that they are amongst the
 “ number of the reprobate. Therefore, their present lot
 “ is to be left to the judgement of GOD, as to Him is also
 “ left the lot of so many who were always in the bosom of
 “ *the true Church*, but who after a licentious life, are carri-
 “ ed off by an unexpected death ; having shewn no exter-
 “ nal sign of penitence.”

If in the passages now cited from the authority of the Divinity Professor of Maynooth, for “ Heretical,” and “ Schismatical Society” we substitute “ PROTESTANT CHURCH;” and for “ *the truth*,” and “ *the true Church*,” we substitute the “ Religion,” and the “ Church,” “ of *Rome*,” we shall have the Professor’s statement of the possible cases in which, and of the way by which, a Protestant may be saved.

Is it not as follows?

PROTESTANT baptized *Infants* not yet arrived at the use of reason, will be saved, because the Church of *Rome* reckons them as belonging to herself. Nay ; even Adult Protestants ; who embrace their Religion, not through invincible ignorance, but whose adhesion to it may appear to be inexcusable, may be saved ; *provided*—in the last moments of their lives, they become Papists.

And since, of any one individual of the vast number who have departed this life in apparent voluntary adherence to the Protestant Religion, no human being can know that he did not, in the moment immediately preceding his death, leave his former professed Faith, and become a Member of the Church of *Rome* ; therefore, no one can say with *certainty*, that he is amongst *the number of the reprobate*, or—in other words ; that he will be *damned*.

I have, however, stated the Professor's exceptions, in his own words, in order to prevent misconception.

After allowing for those exceptions ; I submit it to the reader's judgment, whether it be not the Doctrine of the Church of Rome, as taught from the Divinity Chair of Maynooth, that they who shall die in voluntary and stedfast adherence to the Protestant Religion, will be damned.

SECTION VI.

The Tenet of the Church of Rome; that the Protestant Clergy are Usurpers of the Sacred Office.

“ PROPOSITION.” “ No Christian Society separated
 “ from the *Roman* Church, can vindicate to itself Aposto-
 “ licity of Origin and *Ministry*, and this *mark*” (meaning,
 essential *mark* of being the true Church—the possessing
 Apostolicity of Origin and Ministry,) “ manifestly belongs
 “ to the *Roman* Church.”

The Professor proposes to *prove* the first part of this proposition, “ in the first instance, concerning the various Societies of *Protestants*.”

He states that “ the Societies of Protestants which do
 “ not admit Ordination, as essential to the continuance of
 “ Apostolic Mission, and which do not consecrate their
 “ Ministers by it, manifestly have not Apostolicity of Ori-
 “ gin and Ministry :” and he adds, “ No more does that
 “ Apostolicity belong to Societies of *Protestants*, which
 “ may consecrate their Ministers, even by valid ordination :
 “ for the ordination of Novatian was valid, the ordinations
 “ of Donatist Bishops were valid; yet, by the testimonies
 “ of the *Saints* Cyprian, Optatus, and Augustin, neither
 “ Novatian, nor the Donatist Bishops had Apostolicity of
 “ *Mission*, because their *Antecessors*, and Novatian, by se-
 “ parating themselves from the unity of the Episcopacy,
 “ had made an human Church; which, consequently, did
 “ not ascend backwards to the Apostles : therefore, by pa-
 “ rity of Reason; the Apostolic thread was cut from the
 “ Lutheran, and other Societies of *Protestants*, which may

“ retain valid ordination ; and the Apostolic Canal was
 “ stopped from them, by the sole fact of the separation of
 “ their founders from *the Church*, which then *alone* retained
 “ Apostolic Ordination, and an Apostolic Ministry.”
 (P. 76.)

It is farther stated, that “ the same may be said of the
 “ Eastern Societies separated from the Roman Church :
 “ even of those which can shew a continual succession of
 “ their Bishops, from our time, to Chrysostom, both the Cy-
 “ rils, the Gregories, of Nazianzum, and of Nyssa, Basilus ;
 “ nay, even to St. Mark the Evangelist, the first Bishop
 “ of Alexandria, and Evodius the successor of Peter, in the
 “ chair of Antioch. For, the *Eastern Schismatics* can not
 “ exhibit this uninterrupted series of their Bishops, with-
 “ out, at the same time, subjecting to view, the age and
 “ epoch in which the Bishops of this or that Church sepa-
 “ rated themselves from the *Roman Church*, which was the
 “ first unity, the first root and trunk, from whence the
 “ Apostolic juice by which they lived in Christ, flowed to
 “ all other Churches ; and thus the epoch would certainly
 “ be known, in which those Churches made destitute of
 “ vital juice, became *dry branches*, and lost Apostolicity of
 “ Origin and Ministry.

“ Therefore, *no Christian Society*” (separated from the
 Church of Rome) “ can vindicate to itself that Apostoli-
 “ city.” (P. 77.)

Thus ; it is the Doctrine of the Church of Rome that not
 one, either of the Protestant, or of the Eastern Churches,
 have Apostolicity of Ordination, or an Apostolic Ministry,
 but that they are all as *dry branches* ; and destitute of that
 vital juice, by which alone they could *live in Christ*.

I have not cited proofs that the Roman Church main-
 tains this tenet, from an opinion that any Roman Catholic

Divine would deny it to be a principle of his Church ; but, because it is of much importance to the question under discussion, that this Doctrine should be fully and correctly understood, and that it's tendency, and it's consequences, should be carefully considered.

The importance of the Tenet, appears to me to require the introduction of some farther citations relating to it, from the Maynooth Summary of Divinity. The following deserve attention.

“ By the same words of Christ—*The gates of Hell shall not prevail against it—Go, and teach, baptizing : lo, I am with you to the end of the world*—the perpetual Apostolicity of Ministry in the Church, both for Doctrine, and the Administration of Sacraments, is declared.” (P. 9, 10.)

“ The same which Christ entering into the world had demonstrated by his own example, that no one could be instituted a Priest, unless called by God, he has also expressly declared (John x.) where he acknowledges those alone as true pastors of his sheep, who *enter by the door*, but calls those who come in otherwise, *thieves and robbers* ; adding, *verily, verily I say unto you ; because I am the door, if a person shall enter in by me, he shall be saved.* Therefore, he alone is a *true Pastor*, who is introduced by Christ into the sheepfold, to govern the sheep : but he has clearly indicated how true Pastors are to be introduced by him, even to the end of the world ; in these words directed to his Apostles, *He that hears you, hears me, he that despises you, despises me* (Mat. x). *Go, and teach all nations—Lo, I am with you always, even to the end of the world.* (Mat. xxviii.) There it is clearly signified, that the new Ministry which HE instituted, was to be continued by his Apostles and their successors.” (P. 71.)

These latter citations are submitted to the reader, in order to enable him to judge, by a *comparison* of them, with the former passages cited in this Section, of the nature of the Doctrine taught at *Maynooth*, concerning the PROTESTANT CLERGY.

They have not (it seems) the Apostolicity necessary for *teaching*, and for *administering* the *Sacraments*—They are not *true Pastors*—They have not been introduced by CHRIST, into his sheepfold—They do not belong to the *new Ministry*, which HE has instituted—They do not enter into the sheepfold, by the DOOR—They are denounced, by the WORD of GOD, as *thieves, and robbers*.

SECTION VII.

The Tenet that the Church of *Rome* possesses a Jurisdiction over Protestants.

THE Professor of Divinity at Maynooth, asks, concerning “so many sprouts of sects, which have germinated “from the double stock of the Reformation of Luther and “Calvin*,” whether certain observations of Tertullian, may not be truly applied to them? One of these observations is, “sometimes they place in their Ministerial Offices, “our Apostates, in order to oblige those by glory, whom “they can not by truth: no where is advancement more “easy than in the quarters of rebels, where even to be, is to “be meritorious.” (P, 89.)

In another part of his Summary of Divinity, having stated, that our Divine Redeemer has not conceded to the Pope, or to the Church of Rome, “any Power, direct or “indirect over the *temporalities* of Kings;” he seems to think it necessary to *prove* the truth of this statement. His fourth argument for this purpose, bears immediately on the point now under our consideration, and ought to be attended to. It is given in the following words,

“Fourth Argument. From the kind of Punishments, “with which CHRIST commands his Apostles to punish “*Rebels*.

* “De totsectarum surculis, quæ ex duplici reformationis Lutheri “et Calvinii trunco germinarunt.” (P. 89.)

“ All Legislators ought to sanction the mandates which
 “ they promulge, by threatening punishments against *Re-*
 “ *bels* ; but, justice requires, that those punishments should
 “ be expressed in very plain * terms, whether for the Mi-
 “ nisters of the Laws, that they should not err in punishing ;
 “ or for the subjects, that they should well know what evils
 “ may await them, if they should not obey the Prince, or
 “ *his Lieutenants*. Therefore, the Apostles could, and their
 “ successors can, inflict those punishments only, which
 “ alone CHRIST himself clearly expressed ; and to these
 “ alone, are all the faithful liable, unless HE should have
 “ declared some manifest exception. But no exception
 “ of this kind can be perceived in the words of CHRIST ;
 “ he denounces *spiritual* punishments only, against those
 “ who do not hear his Apostles, and *their successors* : *who-*
 “ *soever* (he says, Mat. x.) *shall not receive you, nor hear*
 “ *your words ; departing out of that house, shake off the*
 “ *dust of your feet*, (meaning, according to the interpreters
 “ of this passage, that it should be on the day of the last
 “ judgment, a witness against them) *verily I say unto you,*
 “ *it shall be more tolerable for the land of Sodom and Go-*
 “ *morrah, on the day of judgment, than for that city—who-*
 “ *soever will not hear the Church, let him be to thee, as an*
 “ *Heathen, and a Publican.—He that will not believe, shall*
 “ *be damned.*” (Mark xvi.) (P. 246)

The Maynooth Professor declaring that the *Pope*, and
 other Pastors of the Church of *Rome*, are *alone* successors of
 the Apostles ; and that the Church of *Rome* is *alone* the
true Church ; evidently applies the above cited words
 of our Redeemer, as commanding *Popish* Ministers to ex-
 communicate all who will not hear the Church of Rome ;
 and as denouncing eternal damnation against those who
 will not believe *her*, and *her Pastors* preaching *her Doc-*
trine ; and it should be particularly observed, that the Pro-

* “ *Significantioribus.*”

fessor introduces those passages of Scripture, for the express purpose of proving, that the Pastors of the Roman Church are authorised to inflict spiritual punishments only, upon the ✠ “*Rebels*,” who will not hear them. The subject of this Section requires particular attention to the word ✠ “*Rebels*,” as it occurs in the above passages of the Divinity Book of Maynooth.

In the course of his *proofs*, that the Church of Rome has no power over the *Temporalities* of Kings, the Professor quotes as an objection, the following conclusion of a remarkable Bull of Pope Boniface the VIIIth. “*More-
“ over, that every human creature be subject to the Roman
“ Pope, we declare, define, and pronounce to be altogether
“ NECESSARY TO SALVATION: which indeed*” (quads the Professor) “*every Catholic admits in Spiritualis*.*” (P. 258.)

This Section shall be closed with the following quotation from the Professor of Maynooth.

“*The Church*” (meaning the Church of Rome) “*retains
“ her jurisdiction over all Apostates, Heretics, and Schis-
“ matics †, although they may not belong to her body, as a
“ military general has a right to decree more severe pu-
“ nishments against a deserter, who may have been erased
“ from the army list.*” (P. 394.)

* “*Porro, subesse Romano Pontifici ornam humanam creaturam,
“ declaramus, definimus, et pronunciamus omninò esse de necessitate
“ salutis. Quod quidem quisque Catholicus admittit in spiritualibus.*” (P. 258.)--(The Papal Bull which concludes with the above passage, may be found at the end of this tract.)

† A comparison of this passage with Section IV. and V. would shew, that the monstrous claim here avowed extends to all Protestants.

SECTION VIII.

The Tenet, that the Roman Catholics of these Countries,
owe Spiritual Allegiance to a *foreign Prince*.

It appears from the preceding Section, that according to the Maynooth Book of Divinity, *all human creatures* owe spiritual allegiance to the Pope. Some passages however, of the Professor's work shall be adduced, for the purpose of giving a correct view, of the nature of the power attributed by the Church of Rome to that Personage.

“ The Roman Pope as successor to St. Peter in the
“ episcopal chair, has a divine right to the primacy of
“ honour and of jurisdiction in the Universal Church,
“ which was granted to St. Peter.” (P. 341.) — “ after
“ HE” (our Divine Redeemer) “ said to Peter the eternal
“ preacher of the faith; *Thou art Peter, and upon this*
“ *rock I will build my Church*: He adds, *and to you I*
“ *will give the keys of the kingdom of Heaven*;—that is—
“ thou who hast the prerogative of preaching the faith,
“ shalt also have *the keys*, which designate the authority
“ of government; *whatsoever thou shalt bind on earth,*
“ *shall be bound also in Heaven*; and *whatsoever thou*
“ *shalt loose on earth, shall be loosed also in Heaven*.
“ ALL are subjected to these keys: ALL I say, KINGS
“ and PEOPLE, Flocks and Shepherds.”

(Quoted from Bossuet as a part of his Scriptural Proof
of the Doctrine of the Church of Rome, con-
cisely and energetically expressed. De Ec. Ch.
P. 325.)

“ Concerning the *consequences* of the primacy of the Pope.

“ The Roman Pope, as the successor of St. Peter, is
 “ the center of the Catholic Communion. *This is a propo-*
 “ *sition of faith.*”

Amongst the proofs of this proposition, adduced in the Maynooth Divinity Class-book, is the following : “ We will
 “ add one testimony only, from the fourth Council of Con-
 “ stantinople, the eighth General Council, celebrated in the
 “ year 869, in which the Fathers thus speak—*following*
 “ *in all things the Apostolic chair, and observing all its*
 “ *constitutions, we hope that we may deserve to be in one*
 “ *communion of all, which the Apostolic chair preaches, in*
 “ *which is the ENTIRE and TRUE solidity of the CHRIS-*
 “ *TIAN RELIGION ; promising also, concerning persons*
 “ *sequestered from the communion of the Catholic Church ;*
 “ *that is—persons not consenting to the APOSTOLIC*
 “ *CHAIR, that their names shall not be repeated in the*
 “ *sacred mysteries.*” “ Therefore” (the Professor adds)
 “ according to the mind of the Council, it is of the same
 “ effect, to be exiled from the society of the Universal
 “ Church, and to be deprived of the communion of the
 “ *Apostolic chair.*” (P. 364, 365.)

“ The Roman Pope has the right of ordaining decrees,
 “ to be directed to all and each of the Churches.

“ It is proved—First ; concerning decrees of faith.
 “ Secondly ; concerning laws of universal discipline.”
 (P. 368.)

“ The Roman Pope can, according to circumstances ;
 “ dispense from the laws, even of a General Synod, when
 “ there is room for a legitimate dispensation.”

— — — — “ Since the nature of the Primacy of the Roman Pope, is founded on its being necessary and useful to promote the *good of the Church*; from thence it is justly inferred, that he has the power of conceding a *Dispensation*, which the Church herself, if assembled, would concede.” (P. 369.)

“ The public benefit also requires, that He” (the Pope) “ should have the power of granting Indulgence to private persons,—that there should be some things which the Church *orders*; others which it *indulges*; others which it *tolerates*. It *orders* that the Canons should be observed as closely as possible; It *indulges* that they should sometimes, in necessary causes, be relaxed: ✂ It *TOLERATES* that, which it *cannot* punish, without *grievous disturbance* *; which tolerance is indeed a part of ecclesiastical discipline; but which does not excuse, but rather aggravates the guilt of sinners as being reserved for divine vengeance.”

(Quoted as authority from Bossuet. De Ec. Ch.
P. 369, 370.)

“ The Roman Pope, in virtue of his Primacy, by ordinary right convokes General Councils; presides over them, either in person or by his Legates; and confirms them.” (P. 370.)

“ The right of Primacy of the Roman Pope, requires that the *greater causes* should be referred to him.

“ Concerning the nature and number of those *causes*, Divines and Canonists do not agree. They extend them more or less; with the exception of causes of faith, and of universal discipline, with respect to which they all agree.” (P. 372.)

* *Gravi perturbatione;*

“ The right of appeals to the Roman Chair, in the
 “ causes of Bishops, is an appendage of the Primacy of
 “ the Chief Pontiff.

“ It is not denied by any one, that the Roman Pope,
 “ in respect of his *Primacy*, is superior to all Bishops
 “ considered separately, and even to Provincial and Na-
 “ tional Councils : from whence it follows, that Bishops
 “ deposed by sentence of Metropolitans, Primates, Pa-
 “ triarchs, or Councils Provincial or National, may ap-
 “ peal to him : and therefore the right of appeal to the
 “ Roman Chair, not only for *Revision*, but for the passing
 “ of *Judgement*, is an appendage of the Primacy of the
 “ Roman Pope.

“ Moreover—The Roman Pope is bound, in virtue of
 “ his Primacy, to watch over the *execution* of the *Canons*,
 “ and to promote and urge the observation of them.”
 (P. 373.)

“ Consistently with the integrity of faith, and without
 “ any mark of error or schism, it may be denied, that the
 “ Roman Pope possesses the gift of Infallibility, even when
 “ he speaks from his Chair; and that He is superior to
 “ General Councils.” (P. 376.)

“ The opinion which does not admit the Pope either to
 “ be infallible, even when He speaks from the Apostolic
 “ Chair; or superior to General Councils; does not at all
 “ detract from his supreme authority in spirituals.—
 “ *The ocean * itself* (says Bossuet in his Sermon on the

* I do not recollect that the learned Roman Catholic Divine, who
 lately published a “ Defence” of what he has called “ the ancient
 “ Faith,” compared the Pope to the *sea*. He compares him, how-
 ever, to the *center of gravity*; and informs us, that “ the Pope is to
 “ the Church, what the *center of gravity* is to matter.”

It is perhaps to be wished, that some Popes had resembled the center
 of gravity in one quality : — — — if that center be *quiescent*.

“ Unity of the Church) *although enclosed by bounds, which it cannot pass, is nevertheless, the MIRACLE of the WORLD.* Whence he justly infers, that the special veneration of all Christians is due to the power of the Pope, which the greatest amongst all others, has no other power on earth superior to it, except that which belongs to the Universal Church taken *collectively.*” (P. 383, 384.)

It appears from the above citations that the Church of Rome does not hold the Pope’s Infallibility, even when he speaks from his Chair, to be *a necessary article of Faith*; also (2) that it does not hold the Pope to be superior to General Councils: But that it holds him (1) to be the center of Catholic Communion; so that, to be deprived of *his Communion* is the same in effect, as to be exiled from the society of the *Universal Church*.

(2) To be the supreme executive Officer, for enforcing the *Romish Canons*.

(3) To have the power of dispensing from the observation of them, on legitimate occasions: and of granting *Indulgence*.

(4) To have the ordinary right of convoking General Councils; presiding in them either in person, or by his legates; and confirming them.

(5) To be the Supreme Judge, to whom appeals may be made, in all cases of faith, and of universal discipline.

(6) To have the right of ordaining Decrees, to be directed to all and each of the Churches, concerning faith, and universal discipline: which Decrees are to be held *infallible*, unless the Popish Bishops shall reclaim against them.

And—(7)—To possess the right to supreme spiritual Jurisdiction, not only over all Roman Catholics, but over all mankind. Over “Kings and People”—“Flocks and “Shepherds”—“Apostates, Heretics, and Schismatics”—over “every human creature*.”

* See the latter end of the 7th Section for the passage of the Papal Decree, admitted by “*every Catholic*” (according to the Maynooth Professor :) in which such subjection on the part of “every human creature” is declared to be “altogether necessary to “salvation.”

PRINCIPLES OF THE CHURCH OF ROME.

 PART II.

SECTION I.

“ Defence of the ancient Faith;” by the Rev. Mr. Gandolphy: 4 vols. 8vo. London, 1815.

And

Re-publication of the Rhemish Testament, with all it's original Annotations, under the alleged Sanction of the Roman Catholic Titular Archbishop of Dublin. 4to. Dublin, 1816.

No reference has hitherto been made for the tenets of the Church of Rome, to either of the two above-mentioned Roman Catholic publications, which have lately occupied some portion of the public attention; and one of which, (the latter) has excited, and continues to excite, an extraordinary degree of interest.

In stating principles of the Church of Rome, I have not referred to either of these works, not only in order to avoid prolixity; but also because I wished to take those principles from authority, which, in the present case, *no one* can question.

The public papers have informed us, that it was declared in the House of Commons, that Mr. Gandolphy's work was “ doomed to censure and abrogation* :” and that the cir-

* Report of Sir J. C. Hippesley's Speech.

culatation of the new edition of the Rhemish Testament, in the Diocese of Dublin, was prohibited by Doctor Troy, the titular Archbishop, after he had "*considered*" the annotations in that book. I have however, after full consideration, no hesitation in avowing my decided conviction, that each of those works is conformable to the orthodoxy, and valid authority for the principles, of that Church.

But, it is of great public importance, to ascertain how far either, or both of them, ought to be so considered. I will not therefore apologise for trespassing on the reader's patience, with a full statement of such circumstances as may enable him to form a correct judgement on a subject of such moment.

First, concerning the *authority* of Mr. Gandolphy's important work. Afterward, concerning that of the still more important re-publication of the Rhemish Testament, with it's original Notes.

SECTION II.

What Authority is to be attributed to the late Publication, by the Rev. Mr. Gandolphy, entitled “ A Defence of the “ Ancient Faith?”

IF the transactions which have taken place respecting the suspension, and subsequent restoration of the official faculties of Mr. Gandolphy, by Dr. Poynter, Vicar Apostolic of the London District, related merely to a matter of private concern to those two individuals, I certainly would not think it *proper*; to present them here, as a subject for the reader’s consideration: But these transactions directly refer to, and contribute to decide, the orthodoxy of a late very important publication on the Principles of the Church of Rome. They are therefore, not only a legitimate; but, (in the present circumstances of these countries) an eminently fit subject for public discussion.

The *first* part of the following statement, together with the Roman approbations of Mr. Gandolphy’s “ Defence of “ the Ancient Faith,” appeared in an Appendix to the Tract signed Fabricius, and published in January, 1817; which Tract has been mentioned in the introductory Letter to the Reader. They are *here* introduced, in order to be compared with some very interesting and important documents, which have *since* appeared; and, by that *comparison*, to throw a full light upon the question under consideration.

In a printed paper, dated London, October 5, 1816; the Rev. Mr. Gandolphy stated, that, during the life of the late Vicar Apostolic of the London District (Doctor Douglas), he completed and printed the first part of his Sermons, “ on presenting which” to that Prelate, “ he wrote” to

Mr. Gandolphy “ a most flattering letter, hoping that it
 “ was only a prelude to greater exertions ; and rejoicing,
 “ that he had one of his Clergy, qualified by his talents, so
 “ ably to assert the cause of Religion.” Mr. Gandolphy’s
 statement proceeds, to the following effect:—“ Some jea-
 “ lous foes,” who were unable to prejudice the late Vicar
 Apostolic against him, effected their object with Doctor
 Poynter, the present Vicar. A few Romish Clergymen,
 nine in number, formed a conspiracy against him as an
 author, and contrived to make Doctor Poynter his enemy.
 These Clergymen acknowledged to Mr. Gandolphy, that
 their hostility proceeded from their hatred to Jesuits: and
 the objections which they made to his Sermons, were ex-
 pressly on account of *his attachment to Jesuits, and his con-*
demnation of Free Masonry.


In the month of November, 1815, when the last volumes
 of Mr. Gandolphy’s Sermons, (the Sermons which he enti-
 tled, “ A Defence of the Ancient Faith,”) were published,
 he carried the first bound copies to Doctor Poynter; his
 narrative thus proceeds:—“ I declared it was my inten-
 “ tion, immediately to present the whole work to his Holi-
 “ ness, and to get it, together with the Prayer-book, well
 “ examined at Rome; and requested his Lordship to read
 “ my act of submission, printed in the last page of the
 “ fourth volume, whereby I had engaged to correct and
 “ cancel every inaccurate expression. I was to leave
 “ London for Rome in the space of a week: within three
 “ days however, Dr. Poynter was persuaded by Mr. Hodg-
 “ son and Mr. Brampston, to send me a summary order
 “ *to suppress these entire works, before I quitted England;*
 “ and at two subsequent interviews, wherein I offered to
 “ *correct, change, re-print, and cancel, whatever he pleased,*
 “ *in the presence of those gentlemen,* he declared that I
 “ should forfeit my faculties, and even be interdicted from
 “ saying Mass, (*ipso facto*) if I travelled twenty miles from
 “ London, without satisfying him. Neither my own ho-
 “ nour, reputation, nor the great value of the work, pleaded

“ with any effect; I submitted, expecting JUSTICE at
 “ Rome. Scarcely, however, was I out of London, when
 “ the same Clergymen, of whom I have already spoken,
 “ (in number about nine) entered heartily into Doctor
 “ Poynter’s plans of suppressing my works.”
 “ At Rome all examination was op-
 “ posed by their wily agent, Mr. Macpherson, and the
 “ absolute condemnation of the works demanded: nay,
 “ more; *the detention of the author within the precincts of*
 “ *the Inquisition*, was earnestly sought. Fortunately for
 “ the Author, his character carried him through every
 “ difficulty at Rome, and he returned with the approba-
 “ tions of his works, by the proper authority; that autho-
 “ rity, without whose approbation, *the Pope himself cannot*
 “ *publish.*”——He adds: “ These same individual Clergy-
 “ men, notwithstanding the Roman approbations, have
 “ advised Dr. Poynter to insist on the immediate suppres-
 “ sion of the works, and the absolute sacrifice of between
 “ fifteen and sixteen hundred pounds worth of property;
 “ or to suspend the author. This is practical Vetoism in-
 “ deed! The long gathering storm has burst, and the
 “ author has been deprived of his Missionary faculties, and
 “ interdicted from saying Mass.”
 “ Fiat voluntas Dei! Whenever I recover
 “ my faculties, my first Mass shall be for *my persecutors.*”

“ P. GANDOLPHY.”

“ London, Oct. 5, 1816.”

With respect to the *Roman approbations* above referred
 to, it should be observed, that the regular order for Mr.
 Gandolphy’s work being printed, “ if approved of by the
 “ Most Reverend the Master of the Sacred Apostolical
 “ Palace,” was signed by the “ Archbishop of Philippi
 “ and Vicegerent:” that “ the Most Reverend the Master
 “ of the Sacred Apostolical Palace,” selected two learned
 Divines at Rome, *who understood the English language*
 and to whose judgement he referred it: the one a “ Master

“ of Sacred Theology ;” the other, a “ Professor of Sacred
 “ Scripture.” The written opinions of both these judges
 contain unqualified approbation of the work. The former
 Divine states, that “ the Author has undertaken to explain
 “ and illustrate every point of doctrine, which has given
 “ rise to controversy between Catholics and Protestants ;
 “ and, as far as it is possible to succeed, has rendered the
 “ Articles of the Catholic Faith clearer than the light.
 “ That he has moreover supported them by the strongest
 “ evidences of Scripture, by well chosen extracts from the
 “ Holy Fathers, by  *the authority of Councils*, and by
 “ the constant and perpetual *tradition of the Church*.

..... He adds, that he has, by
 “ order of the Most Reverend the Master of the Sacred
 “ Apostolical Palace, read, *with diligent attention*, this
 “ work, *so worthy an Apostolic Missioner* ;” and that,
 “ after *rigidly examining* the whole composition, so far” is
 he “ from discovering *any thing* in it contrary to the *pure*
 “ *faith and doctrine of the Roman Catholic Church*, that”
 he considers “ it most useful to Catholics, for refuting the
 “ objections of their adversaries ;” and that he is “ of opi-
 “ nion, that were those persons to peruse it, who glory
 “ more in the name of *Protestants*, than of *Christians*,
 “ with the Divine assistance, they would quickly return to
 “ the bosom of the Catholic Church.” He therefore con-
 cludes, not only that the work “ merits approbation, but
 “ moreover, that the Author is entitled to a return of
 “ *thanks, and every encouragement* to prosecute the vine-
 “ yard of the Lord, so overrun with thorns and briars.”

“ Given at Rome, from the College of the Sacred Peni-
 “ tentiary of the Vatican Church, June 18, 1816.

(Signed)


“ STEPHEN PETER DAMIANI,

“ Conventual of the Order of St. Francis,

“ MASTER of SACRED THEOLOGY,

“ and Apostolical Penitentiary in the

“ Vatican Church of St. Peter, for

“  *the English Tongue*.”

The other Divine, after stating that, "in obedience to the orders of the Most Reverend Father," the "Master of the Sacred Apostolical Palace, he had with *due attention*, &c. &c. read over a work in the *English* language, entitled, *A Defence of the Ancient Faith*;" proceeded to express his warm and unqualified approbation of it, as "eminently calculated to confirm Catholics in *their faith*, as well as to bring back to the bosom of *our holy Mother Church*, those who are gone astray."—He declares, that "in conformity with what all *good and well meaning* persons in *England* had long desired to see effected; the Author," (Rev. Mr. Gandolphy) "has carried the war of controversy into the fortresses of the enemy; and, in that land, *once* the fruitful parent of *saints*, but now a prey to innumerable sects, has *triumphantly* raised the *Catholic standard of victory*, over his *discomfited* and *confuted* opponents;" and adds, that "so far" is he from discovering *any thing* in this work, contrary to *right faith*, and the principles of *sound morality*," that he is, on the contrary, disposed to admire the talents, the erudition, the piety, &c. of this most distinguished and well deserving Defender of Religion:" and therefore he "declares, that multiplied editions of this work, so worthy to be cased in CEDAR and GOLD, will be profitable, and highly advantageous, to the Catholic Church."

" Given at Rome, from the Convent of St. Praxedis,
 " June 20th, 1816,

(Signed) " FRANCIS JOSEPH O'FINAN, of the Order
 " of St. Dominick, PROFESSOR of SACRED
 " SCRIPTURE, and Prior of the Convent of
 " Saints Sixtus and Clement, in the city of
 " Rome."

It should also be observed, that Mr. Gandolphy's work was referred to those two judges by the Master of the Sacred Palace, on the 20th day of the *preceding* month. Therefore one of the judges employed a whole month in examining the work; and the other employed the same time, wanting two days, in the same examination.

Each of these judges (the reader will recollect) was acquainted with the English language, and probably selected on account of his knowledge of that language. It may appear very unnecessary to state this obvious circumstance, but it will be found in the sequel, that the fact deserves attention.


I will now submit to the reader, Mr. Gandolphy's letter, which appeared in the Roman Catholic "Orthodox Journal," for September, 1816. This Letter is of considerable importance, inasmuch as it appears to contain a *specific* detail of the objections to his "Defence of the Ancient Faith," which were forwarded to Rome. A few passages only of the Letter shall be omitted, in which objections are stated altogether too trifling to require any notice.

Roman Catholic "Orthodox Journal," for September, 1816.

For the Orthodox Journal.

Mr. Editor,

As you have done me the honour of inserting in your Journal, the approbations I received from the Master of the Sacred Palace, who is the *regular*, and *only official authority* for APPROVING of books at Rome, which approbations are given in testimony of the orthodoxy of the works; you will confer an additional obligation upon me, by also inserting in your Journal, the following *errata*, which I had previously attached to the last volume of the Sermons. For convenience of the reader, I will arrange them in the form of a note below*.

As the folly of my enemies, (who will not allow this matter quietly to drop, but with every circumstance that must discredit their cause,) is forcing the affair before the public, I think it only just to myself to state  the charges and accusations *forwarded to Rome*, against me

* It appeared quite unnecessary to introduce *here*, a statement of these errata.

and my works, and delivered up by Cardinal Litta to the Master of the Sacred Palace, since my departure. Mr. Macpherson spoke to me of them, on my arrival at Rome; and Cardinal Litta often read them to me, but would not allow me to take a copy. The original in English, was translated into Italian; and, to the disappointment of Mr. Macpherson, a copy has been transmitted to me, which I here print, with a few retorts of my own, inserted within crotchets.

To begin then with my SERMONS.

This paper is entitled, “ *Critical Observations on the Sermons of the Rev. Peter Gandolphy.*”

“ Vol. I. p. 21. Nor is human wisdom any thing but folly, if it does not lead to HIM, whose doctrine is to be found *no where else but in the Scriptures.*”—Observation. “ This is verbatim the doctrine of the *Protestants*, who reject Apostolic tradition.—(*Author*, in reply. The *context* shews, that the *Pagan writings* are brought in *contrast* with the Holy Scriptures.”)

“ Page 117. From the two first Persons (of the most sacred Trinity) proceeded the third Person, or Holy Ghost, as the *eternal effect of Divine love.*”—*Observ.* The Church teaches us one only first Person, the eternal Father; the Son is the second: where does he find that the procession of the Holy Ghost is *the eternal effect of Divine love?*—(*Author.* Had the passage been written *first two*, instead of *two first*, it might have been more difficult for Observer to have displayed his uncommon learning. This page, which will be found to have been cancelled, was revised by Mr. Hodgson, Dr. Poynter’s grand Vicar. *If the salt lose it’s savour, wherewith shall it be salted?*”

“ Page 169. During this period, the Apostles, under Christ, were the foundation of the Law, the corner-stone of the Gospel they preached.—*Observ.* Jesus Christ, and not the Apostles, is the *corner-stone* of the Church, and of the Gospel. The text, which the Author cites,

“ contradicts his assertion, *ipso summo angulari lapide Christo Jesu.*”—(*Author.* Here may be a little *obscurity.*
 “ But had not Observer a *beam* in his own eye, he would
 “ have seen, that by the expletive *under Christ*, the *Author*
 “ had no intention of contradicting the text cited.”) —

“ Page 301. I once listened to a Sermon preached in
 “ a Dissenting Baptist Chapel in the country.—*Observ.*
 “ All over Great Britain, there is a most rigorous prohi-
 “ bition from the Holy See, forbidding all Catholics to
 “ assist at the preachings, and other religious func-
 “ tions, of Heretics. And this not only on account of the
 “ general motives for not communicating in religion with
 “ the Heterodox, and through danger of perversion; but
 “ because, according to the penal laws against the Catho-
 “ lics, it is sufficient to appear once in the year at their
 “ preachings, to be considered a Protestant, to have de-
 “ nied the Faith,—and thus to be sheltered from all the
 “ effects of the said laws. This prohibition of the
 “ Holy See, is so far in force up to the present day, that
 “ to say that such a one is *gone to the Protestant Church*,
 “ is the same as to say, *he has apostatized.* The *Author*
 “ did wrong in going to such a meeting; and did worse
 “ in publishing the *scandal.*—(*Author.* This needs no com-
 “ ment.”)

“ Page 341. From hence (*viz.* whose sins ye shall for-
 “ give) it is clear, that the censures and absolutions,
 “ which the authorized Ministers of the Gospel justly and
 “ officially pronounce, for the orderly government of the
 “ Church, are recognized at a higher tribunal; and this
 “ is the power, which St. Paul tells us in the text, that the
 “ Lord hath given him; a power to discard the disorderly
 “ member from the communion of the faithful.”—*Observ.*
 “ All this Sermon is copied from a Protestant Preacher,
 “ and is adopted by our *Author*, as in uniformity with Ca-
 “ tholic doctrine. The passage cited, in the mouth of the
 “ preacher *Davies*, who acknowledges no other power in

“ the *keys*, nor admits sacramental absolution, is in rule :
 “ but it is insufferable that a *Catholic Preacher* should
 “ *limit* the power of the keys, to *censures* only.—(*Author.*
 “ The *Observer* being better acquainted with the argu-
 “ ments of a *Censurer*, than with those of a *Controvertist*,
 “ seems not to *comprehend* the advantage of an *argumen-*
 “ *tum ad hominem*. Where has the *Author* limited the
 “ power of the keys, to censures only?”

“ Page 342. Without this (submission to the laws of
 “ the Church) no one can be a *Christian*.—*Observ.* He
 “ cannot be a good Christian ; but every one, who is bap-
 “ tized, is a Christian.—(*Author* The *Observer* seems to
 “ have forgotten the first page of his Catechism.)”

“ P. 413. Every defined Article of Faith, must have
 “ been defined in a General Council, and have been ap-
 “ proved by the Pope ; without the approbation of both,
 “ no decision is a defined article of faith.—*Observ.* The
 “ Pope can define Articles of Faith, without a Council, as
 “ he has done innumerable times.—(*Author.* Here may
 “ be a little *obscurity* ; but does *Observer* recognize the
 “ *infallibility* of the Pope ? The Sorbonists swear to de-
 “ fend the four Gallican propositions ; in one of which, this
 “ is denied. Veron lays down the following as the rule of
 “ faith. *Everything, and nothing else, is of the Catholic Faith,*
 “ which has been revealed in the Word of God, and pro-
 “ posed to all, by the Catholic Church, to be believed with
 “ a divine faith. I do not deny, that my sentence is some-
 “ what defective ; but Mr. C. Butler, and many of his
 “ friends, will smile, when they notice the quarter from
 “ which the charge is brought. That Gentleman has not
 “ forgotten the defence I once made at the Catholic Board,
 “ of the *supremacy* of his Holiness,” over his Primacy.)

“ P. 453. Independent of it's (the Church's) faith and
 “ morals, which are *entirely* scriptural.—*Observ.* Protest-
 “ ants will have it so, by rejecting tradition.—(*Author.* The
 “ *Observer* might have been *honest* in his quotation.)

“ Page 504. Here I must caution the more ignorant
 “ and uninformed part of my brethren, against those silly
 “ and ridiculous demonstrations of Religion to which they
 “ appear so partial, and which are the sure marks of
 “ gross delusion. I mean a variety of gestures at prayer;
 “ beating their breasts; frequent repetitions of the sign of
 “ the cross, &c. *Observ.* The Protestants express them-
 “ selves exactly in the same manner. The poor Publican
 “ would not have found mercy with the Author. *The*
 “ *Church* in her practice, teaches us to defend ourselves
 “ often with the sign of the cross. (*Author.* The Ob-
 “ server herein betrays his want of candour. The Author
 “ only blames *abuses.*)

“ Vol. III. Page 32. But you say, the question is, how
 “ far this original sin can justly operate in excluding the
 “ whole human race from the kingdom of God’s glory?—
 “ And who has informed you, my friends, that it ever did?
 “ Who, that man was originally destined to enjoy that
 “ state of beatitude? Have you had a special Revelation
 “ to that effect?—No, it is Jesus Christ then only who
 “ has purchased for us this inheritance. *Observ.* How
 “ should this doctrine be characterized? (*Author.* Not,
 “ as the Observer means to insinuate, *heretically.*)”

“ Page 44. Thus (children who have died without bap-
 “ tism) may possibly be destined to enjoy a state of bea-
 “ titude, though it be certain that they never will be al-
 “ lowed to enter into the glorious presence of God.
 “ *Observ.* What *beatitude* can there be for us, without en-
 “ joying God? *Author.* The author does not pretend to
 “ know).”

“ Page 63. In cases of emergency and necessity, this
 “ Sacrament (Confirmation) may be administered by a
 “ Priest, as it has frequently been done. *Observ.* Never
 “ without express permission from the Sovereign Pontiff.
 “ Every Priest, though not approved, in case of urgent
 “ necessity, may administer sacramental absolution, in

“ virtue of his order; but not Confirmation, which is of
 “ the episcopal order. (*Author.* The author never said
 “ the contrary; and as he was perfectly ready to explain
 “ and correct every passage, and even had done it before
 “ he went to Italy, it was not necessary to disturb all
 “ Rome upon this subject).”

“ Page 87. It is singular, that in addressing Christians,
 “ we should meet with any, who hesitate to receive this
 “ heavenly word, *my flesh is for the life of the world*,
 “ John vi. 52. These individuals can believe, that the
 “ human race was created to the very image of God, that
 “ the Eternal devoted himself in the person of his incarnate
 “ Son, to the redemption of the species, that he gave his
 “ flesh upon the cross, and there poured forth the last drop
 “ of his blood in love for man, that he drank off the cup
 “ of humiliation to the very dregs, and bore our sorrows
 “ to the grave. *Observ.* It could not be asserted more
 “ clearly, that the Eternal Father was incarnate, and
 “ suffered in the person of the Son, a formal heresy con-
 “ demned by the Church. (*Author.* Good God!—what an
 “ unfair construction!)”

“ Page 94. The Deity enters into us, under the
 “ humble elements of bread and wine. *Observ.* Here he
 “ treats of the Eucharist; and in the English tongue as in
 “ every other, *elements* signify *substance*. The consequence
 “ is clear, and he repeats it in page 123, Jesus took an oc-
 “ casion to say, that he had provided a food that should
 “ be bread, and at the same time his own very body and
 “ blood. *Observ.* The heresy of the Lutheran compana-
 “ tionists. (*Author.* Reading the *context*, none but a
 “ very captious spirit would take *scandal* here. In
 “ quoting my words, Observer should have marked them
 “ with Italics, as Scriptural expressions quoted by me,
 “ and which are well explained in the *context* of the
 “ Sermon. Why wish to make me, as *black* as Luther?)”

“ Page 171. To say that the body and blood of Jesus
 “ Christ, are received and eaten in the Lord's Supper,

“ *purely* after a spiritual manner, is to use the very language of the Catholic Church, and is what all Catholics are bound to hold. *Observ.* Thus the *heretical* Protestants believe, but not the Catholics ; who believe they receive the body and blood of Jesus Christ in the Eucharist, in a *real, oral, sacramental manner.* (*Author.* Why change my word *only* into *purely*?—is not all clear and plain in the context?)”

“ Page 228. Prayer is properly the Religion of the criminal and the destitute—not of the adopted child of grace, who has inherited the riches of heaven, as it has been our fortune by the regeneration of Baptism. *Observ.* Prayer then, will be a useless thing for us Christians*. (*Author.* Why falsify the question, by writing the word *properly* instead of *only*? Have Protestants the advantage of a sacrifice?).”

“ Page 257. Do not think that I pretend to draw from you, an approbation of these (of the Mass) or of any other ceremonies. *Observ.* If any one shall say, that the received and approved rites of the Catholic Church, commonly used in the solemn administration of the Sacraments, can be contemned, or be omitted by Ministers at their pleasure, without sin, or that other new rites can be introduced by any Pastor of the Churches, LET HIM BE ANATHEMA. Counc. of Trent. Sess. VII. Canon 13. (*Author.* Why does Observer continually misquote my expressions?)”

“ Page 227. True Religion must ever regard monarchy as a natural ally, and every republic as a deadly foe. *Observ.* The assertion is odious and false. True Religion is the friend of every legitimate government.

* A reference to the different parts of Mr. Gandolphy's work, in which the passages objected to, occur ; would shew the total want of candour and fairness in his “*Persecutors.*” I use his own word, because the epithet appears to me to be most just.

“ What would the United Provinces of America say of
 “ the said proposition? (*Author.* If Observer chooses to
 “ differ from me on an indifferent question, does that con-
 “ stitute a ground for a theological charge? Let the
 “ United Provinces take care of their own honour. I have
 “ given my reasons for the assertion, and Observer cannot
 “ refute them.)”

“ *Observ.* Whoever will give themselves the trouble of
 “ reading all the four Volumes of these Sermons will dis-
 “ cover many other passages very censurable. For ex-
 “ ample, Vol. III. page 391, where he treats of Con-
 “ trition. Vol. IV. page 102, the difference which he
 “ admits between the order of Priesthood, and of Bishops.
 “ Page 244, in one long note, where occur gross errors
 “ respecting the precept of fasting and abstinence, &c. and
 “ where he asserts the Church has no jurisdiction over he-
 “ retics. There would be also something to say against
 “ his doctrine of Indulgence, in Vol. IV. It would have
 “ been very desirable, that there had been more reason-
 “ ing and more force in the arguments and proofs, which
 “ he adduces to establish the dogma of the Catholic
 “ Church, against the heretics and unbelievers. When
 “ this fails, such works produce harm instead of good:
 “ because they give reason for supposing that we have no
 “ proofs more convincing. For example, in the Dis-
 “ course, Vol. III. page 118, where he undertakes to
 “ prove Transubstantiation, he proves the *real presence*,
 “ which many Lutheran Churches admit; but which
 “ proves nothing for Transubstantiation. (*Author.* The
 “ Observer here heaps a number of passages together,
 “ which he says he would find fault with, if he could, but
 “ in despair he calls out for the assistance of others,” &c.)
 “ Such, Mr. Editor, are the objections, which were
 “ *formally forwarded to Rome against my Sermons*,
 “ and for which some individuals wished to suppress the
 “ entire work. I will make no comment at present on

“ the proceeding, but leave it to the cooler reflection of
 “ others.

“ I have the honour to be,

“ Your obedient humble Servant,

“ PETER GANDOLPHY.”

Spanish Place, Sept. 16,
 1816.

Again : in the Roman Catholic “ Orthodox Journal” for the following month, Oct. 1816, Mr. Gandolphy states as follows :

“ Thank God ! I was at Rome, to keep my enemies in
 “ awe ; but it is always much easier to slander than to justify. There, however, I did nothing unfairly. At the
 “ *Propaganda* I was informed, that the examination and
 “ approbation of books *was not within its department*. By
 “ the Rev. Mr. Macpherson also I was told, on my arrival at Rome, that he had received a letter from Dr.
 “ Poynter, stating, that *were a decision favourable to my case given by the Propaganda, his Lordship would not abide*
 “ *by that sentence, but would appeal from it, and denounce*
 “ *my works to the INDEX, a branch of the Inquisition*.
 “ This is positively fact. In consequence of this communication, I had no reason to press my works on the
 “ *Propaganda* ; and as I wished for nothing, but what was
 “ fair and just towards Dr. Poynter, as well as towards the
 “ public and myself, I begged the POPE to direct the
 “ *Index* to do what was right in the affair ; and his Holiness immediately gave instructions to Cardinal Litta,
 “ Prefect of that Congregation. I also saw the Secretary
 “ of the *Holy Office*, and pressed the matter upon him. But
 “ *one and all* informed me, that the *Index* was not the authority for approving of books, but rather for condemning
 “ propositions ; and that a few inaccuracies of the press did

“ not amount to a denunciation of *heresy* against my publications. On which, by a FORMAL MEMORIAL which I have in my possession, I addressed myself to the MASTER of the SACRED APOSTOLICAL PALACE, whose *special* duty it is, to examine and approve of *all writings* designed for the public; and I requested in the *usual form*, that he would depute *any number of Divines* for the examination of these works. He immediately sent a written order to two, under whose written testimonies he inscribed his *official Imprimatur*, which Mr. Macpherson, *seconded by every powerful influence in London*, has been since moving heaven and earth, to get him to *rescind!* On this last attempt against me, my adversaries are at present calculating with no little anxiety.”

Mr. Gandolphy proceeds to state some of the objections, which were made to the “ Ordinary of the Mass,” printed in his Prayer-Book, which he considers, independently of those made to his Sermons, to be “ evidences of a conspiracy against him.” In this opinion, I entirely concur with him.

The principal objections which he mentions, well deserve attention in our present Enquiry. They are as follow.

He had stated, that “ in the use of *holy water*, the Church simply intends to express to the faithful, that as our corporeal bodies are cleansed and purified by water; so our souls must be purified from sin, by the prayers and sacraments of the Church.” To this the *objection* was: “ The Church expresses herself clearly on the effects of *holy water*—that *thy creature, serving* thy mysteries, may receive the effect of divine grace, for driving away demons, and repelling diseases:—that wheresoever it* it shall be sprinkled, by the invocation of thy holy name,

* Thy creature refers to the water—and “ *serving thy mysteries*” means *being an instrument of thy mysteries*.

“ *all infestation of the unclean spirit should be driven away;*
 “ *and the terror of the poisonous serpent repelled to a dis-*
 “ *tance,*” &c. The objection proceeds—“ Mr. Gan-
 “ dolphy ought to have known this, as he also knew the
 “ great devotion and faith of Catholics in every kingdom,
 “ but *especially in England, to holy water;* and it cannot
 “ be conceived, how he could advance a proposition so
 “ new, except in order ~~to~~ not to offend the *heretics,*
 “ who bear an eternal hatred to this sacred rite of the
 “ Catholic Church.” Mr. Gandolphy had also expressed
 himself thus: “ the sacrificial celebration of the Lord’s
 “ Supper, together with Holy Communion, commonly
 “ called the Mass.” The following objection was made.
 “ In the first edition, the word sacrificial was omitted.
 “ By adding it in this, he thought to obviate the objec-
 “ tion made to this definition of the Mass, new indeed in
 “ the *Catholic Church*, and taken from the *Ritual of the*
 “ *Protestants.* Behold how it stands in the said *Ritual;*”
 (viz. of the Protestants)—“ *Order for the Administration*
 “ *of the Supper of the Lord, or Holy Communion.* From
 “ the beginning of their *heresy*, the *Protestants* have al-
 “ ways held the word Mass in eternal hatred, because it
 “ includes the idea of a Sacrifice and Sacrament. And
 “ from that epoch, the Catholics have venerated, more
 “ than ever that sacred word Can we *tolerate* such an
 “ innovation in the words, which are strictly connected with
 “ one of the most sacred mysteries of the Catholic Re-
 “ ligion, and which are, as it were a sign for distin-
 “ guishing it from *heresy?*” To this objection Mr. Gan-
 dolphy replies after an exclamation of wonder; “ The word
 “ Mass is by me printed here, forty-eight times; and yet
 “ I am charged with abandoning it! Whilst my sole in-
 “ tention in *joining* another expression was to reconcile
 “ Protestants to the mystery.” Another objection was,
 that in his Prayer-Book, the following words were
 printed in large letters; “ TAKE AND DRINK YE ALL OF
 “ THIS.” It was stated in the objection, that “ the Pro-

“ *tstants*, among their other infinite errors, maintain with
 “ the greatest *obstinacy*, that in virtue of these words, the
 “ chalice ought to be given to ALL. The Translator”
 (meaning Mr. Gandolphy) “ should not have given them
 “ the least reason, for believing that he favoured them in
 “ this error.” In answer, Mr. Gandolphy exclaims,
 “ What an insinuation!” and adds, “ for the present I
 “ will here stop in my detail, and just beg the reader to
 “ remark, how *Observer*” (it seems, his opponents would
 not subscribe their names to the specific charges of error,
 forwarded to Rome, against his works) “ labours to make
 “ me out the *translator* of these, and consequently ac-
 “ countable for all these mistakes:” (viz. the large print
 above-mentioned, together with some alleged verbal errors,
 which I have not thought of sufficient moment, to intro-
 duce) “ whereas *Observer* well knew, that the Ordinary
 “ of the Mass in my Prayer-book, was printed from the
 “ Common Missal edited by Keating, and the Garden of
 “ the Soul; and that *these same remarks* are applicable to
 “ almost every *Prayer-Book* in this country. Is not this
 “ another evidence of the *conspiracy* formed to drag me
 “ to the ground? But if more could be wanting to prove
 “ this; (and I could add a great deal more proof) I will
 “ just request the reader, to ponder the weight and effect
 “ of the following lines circulated in Rome, and which
 “ form a part of this perfidious document: *In the United*
 “ *Kingdom of Great Britain and Ireland, the heresies of*
 “ *Christians are literally innumerable. Perhaps it was the*
 “ *design of the translator, to accommodate the Liturgy of*
 “ *the Catholic Church, to all those errors in faith.*” — — —
 Mr. Gandolphy proceeds: “ Such, Mr. Editor, have
 “ been the pains taken to discover and expose objec-
 “ tionable passages and errors, in my publications, at the
 “ same time that I was left totally ignorant of the real
 “ charges, that were to be brought against them at
 “ Rome”

“ Not one was ever stated to me in writing, though I repeatedly requested this act of justice, for the very purpose of satisfying my acousers.”

“ My readiness to correct an error regularly pointed out, will appear by the following lines from me to Dr. Poynter, dated November 22, 1815.

“ Justice to myself requires me to request your Lordship, to state to me in writing, the objections you entertain against my two works, entitled, *A Defence of the Ancient Faith*, and *An Exposition of Liturgy*. I feel extremely impatient to be made acquainted, in a regular manner, with the objectionable passages, that I may immediately apply to them that correction which shall be judged expedient, &c. Now, Sir, Dr. Poynter never complied with my request, nor did any other Clergyman. Nevertheless, behind my back, and whilst I was at Rome, Clergymen whom I could name, frequently said in society, that my works contained notorious heresies. This was not honourable; and if this affair be not soon put to rest, I shall publicly call upon some of these learned Divines, to make good their assertions.

“ P. GANDOLPHY.”

London, Oct. 22, 1816.

Two Postscripts are annexed; the latter of which is entitled to attention, in the present Enquiry. It is as follows:

“ P. S. Oct. 26th.—By a Letter from Rome, dated the 21st of September, just received, I am informed, that the MASTER of the SACRED PALACE has refused to recall his APPROBATIONS.”

Let me now point the reader's particular attention to the following Official Certificate, which was subsequently issued from Rome.

“ In the name of God—Amen.

“ To all and every one who shall see these Letters, I most solemnly certify and attest, that I the under-

signed Penitentiary of the Holy Vatican Church for the English tongue; together with the Rev. Father Joseph O Finan, Doctor of Divinity, and Prior of the Convent of St. Clement, of the Order of St. Dominick; was some months back; deputed by the Most Rev. Father the Master of the Sacred Apostolical Palace, to the revision and approbation of the two works in the English language, one entitled, *A Defence of the Ancient Faith*, the other *An Exposition of Liturgy*, by the Rev. Peter Gandolph of London, and a Missionary Apostolic; which works having been *most diligently examined*, as was proper, by myself and my associate, we together presented our approbations to the said Master of the sacred Apostolical Palace, and he with his own hand immediately subscribed his *Imprimatur*; which is so true and certain, that it can only be called in question by him, who would deny the light of the sun at meridian day.

Moreover, as *anonymous* objections against the said works, were afterwards handed to us—objections weak in themselves, but full of cavilling—I, the Undersigned; in order to defend the honour and authority of the said Most Rev. Father, the Master of the Sacred Palace, and vindicate my own judgement on the sacred works, immediately drew up the answer, and presented it to the Master of the Sacred Palace, who ~~for~~ pronouncing *the Adversary confuted by the evidence I produced*, again confirmed his former *Imprimatur*, giving notice of the same by Letters to his Eminence Cardinal Litta, Prefect of the Holy Congregation of Propaganda, to whom the Undersigned also presented the same answer; and in a lengthened discourse with me, his Eminence acknowledged the unjust persecution of the said Author, and promised to use all his endeavours to bring the Adversaries to a reconciliation with him.

But since the Adversaries of the said Author, (through their agent in this City) have contrived by

“ their artifices, to gain over or frighten several into si-
 “ lence, so as to deter them from declaring the truth on
 “ this subject, as they are required—lest, therefore, the
 “ TRUTH should be suppressed or called in question, I
 “ have subscribed these Letters, *written by the order of*
 “ the Most Rev. Father the MASTER of the SACRED
 “ PALACE, and have sealed them with the usual SEAL
 “ of my OFFICE, certifying solemnly to all, that the two
 “ works of the said Rev. Peter Gandolphy have, by *right*,
 “ as well as by *merit*, obtained a FULL APPROBATION
 “ FROM THE HOLY SEE.

“ Given at Rome, from the College of the Peni-
 “ tentiaries at St. Peter's.

“ November 13th, 1816.

“ Seal ✝.

“ PETER DAMIANI, Conventual of the
 “ Order of St. Francis, Master of Sacred
 “ Theology, and Apostolical Peniten-
 “ tiary of his Holiness Pope Pius VIIth,
 “ at the Vatican Church, for the English
 “ Tongue.

“ Attested by 1. “ THOMAS THOMAGIAN, Archbishop
 “ of Dyrachinum, and Penitentiary Apos-
 “ tolic.

2. “ MARC ZEIDLER, Conventual of the
 “ Order of St. Francis, Master of Sacred
 “ Theology, and Provincial Penitentiary
 “ Apostolic in the Vatican Church.

3. “ BERNARD CHARBRIER, Doctor of
 “ Divinity, and Penitentiary Apostolic
 “ in the Vatican Church.”

On Friday evening, May the 9th, 1817, the Roman
 Catholic Question was debated in the House of Com-
 mons; and it was reported in some of the public Journals
 on the following day, that the RIGHT HON. MR. ELLIOT
commenced his observations by noticing a work, which had
been referred to, and some passages of which appeared to
make an impression on the House—a work, the Author of

which was understood to be Dr. Gandolphy. That the Right Hon. Member then spoke to this effect: True, the work was taken to Rome—true, it was there approved of: but the approbations were surreptitiously obtained: it was approved of by an officer, who did not understand the English language: and the Author is now under the censures of the Church.

The public Papers added, that this statement was followed by cries of *Hear! Hear!* from many Members of the House.

Aware as I was, of the real circumstances of the case, I read this account with the utmost astonishment.—Astonishment that there could be found any capable of practising so gross an imposition, upon a most respected and distinguished Member of the Legislature, as to furnish him with such a statement: for, even if it were, as far as it went, literally true*; yet, it appeared to me, calculated to be as mischievously fallacious, as if it had been plainly and directly false. It also appeared to me, to be the result of a *preconcerted plan*—of an artful and most ungenerous policy, making use of an unsuspecting and upright man, as the unconscious instrument of its deceit. Whether there were just grounds for entertaining this apprehension, the reader will judge from *what follows*, compared with the former documents concerning Mr. Gandolphy's works.

Within a fortnight of the day appointed for the discussion of the Roman Catholic Question by the House of Commons, and *not sooner*; Dr. Poynter circulated a

* But, was it literally true?—Was Mr. Gandolphy guilty of a surreptitious proceeding at Rome?—(see at the end of p. 57, Mr. Gandolphy's published Declaration.) Certain it is, that most competent judges, after a diligent and mature examination of those works, officially declared them to be strictly orthodox. *If there be erroneous doctrines in the works; let Dr. Poynter specifically state the errors to the public.*

printed Pastoral Letter, addressed to the Roman Catholic Clergy and Laity within his district, condemning *generally* Mr. Gandolphy's works. This Pastoral Letter was dated April 24, 1817, and printed and circulated within a few days after. The discussion in the House of Commons was to take place on the 9th of the following month.

The following extracts from the Pastoral Letter, should be particularly attended to.

“ We therefore make known to you, dearly beloved
 “ brethren, and children in Jesus Christ; that certain
 “ works entitled *Liturgy, or Exposition of Liturgy*, and
 “ *Defence of the Ancient Faith*, having been published in
 “ our Vicariate, by a Clergyman subject to our jurisdiction,
 “ which works we judged to contain doctrines contrary
 “ to the ancient faith of the Catholic Church:—that
 “ having pointed out some of these errors to the author,
 “ and having declared our just apprehensions, that when
 “ the whole work should be examined, many other errors
 “ of a similar nature would be discovered in them; we
 “ forbade him to circulate these works, or to permit them
 “ to be circulated *in our Vicariate*, until the errors should
 “ be corrected, or the judgment of the Apostolic See
 “ should be passed on them:—that the author declared to
 “ us, his intention of immediately presenting these his
 “ works to his Holiness, in order to their examination,
 “ and of submitting them to the judgment of the Aposto-
 “ lic See:—that in the mean time, in obedience to our
 “ command, he gave orders that the circulation of these
 “ his works *in the London district*, should be withheld:—
 “ that when he presented them to the Pope, his Holiness
 “ sent them to the sacred congregation of the Propaganda,
 “ to be examined:—that the Cardinal Prefect of the Pro-
 “ paganda officially communicated to us a strict order,
 “ that the prohibition on these works *in our Vicariate*,
 “ should remain in its full force, until the judgment of the
 “ Apostolic See should be passed on them:—*that to this*

“ moment we have no knowledge that the judgement of the
 “ Apostolic See has been passed on them :—that the author
 “ in violation of this our prohibition, ordered or permitted
 “ the sale of these works in the London district about the
 “ beginning of September last, after he had stopped the
 “ sale of them here for about nine months :—that for hav-
 “ ing obstinately persisted in ordering or permitting the
 “ sale of his works in this district, beyond a certain day
 “ after he had been repeatedly reminded of our prohibition,
 “ and had been duly admonished of the consequences of
 “ persisting in the violation of it, he did by his own act
 “ incur the canonical censure of suspension, which we had
 “ denounced to him. That even after his suspension he
 “ gave farther proof of his contumacy by pointing out in
 “ his Address to the Public, dated October 5, 1816, the
 “ places in London where his books might be had, which
 “ he was forbidden to permit to be sold in the London
 “ district.

“ Hence dearly beloved brethren, and children in Jesus
 “ Christ, you may observe that the real cause of the sus-
 “ pension incurred by the author, was his obstinately per-
 “ sisting in ordering or permitting the sale or circulation
 “ of these his works in our Vicariate, before the errors
 “ were corrected, or the judgment of the Apostolic See
 “ concerning them was communicated to us. In the cor-
 “ rection of these errors, we have now no concern ; since
 “ the works have been referred by the author himself to a
 “ HIGHER TRIBUNAL, the APOSTOLIC SEE, for their
 “ examination and correction.”

* * * * *

* * * * * “ As in the printed paper above
 “ alluded to” (a paper sent to Dr. Poynter by Mr. Gandol-
 “ phy) dated April 15th, the author asserts his works to have
 “ been corrected and officially approved at the Holy See,
 “ and refers to certain *approbations* which he brought with
 “ him from Rome ; we feel it our duty to inform you, dearly
 “ beloved brethren, and children in Jesus Christ, that

“ these works have not been corrected and officially approved *by* the Holy See, and that the approbations which he has presumed irregularly to publish in our Vicariate, are not the approbations *of* the Apostolic See.

“ The Cardinal Prefect of the Propaganda has informed us, that these approbations were obtained in a clandestine manner; that the Sacred Congregation, (to which *our Missions* are subject) had no part in them; and that one of the two persons, who gave these approbations, was commanded to write to the author, and to charge him not to dare to publish his works, *till the whole should be explained*. These approbations therefore, not being given by any authority to which *we* are subject, have no force *in our Vicariate*; hence our judgment concerning his works, and our prohibition respecting the circulation of them, remain in their full force, and bind the author in conscience to respectful obedience.

“ In these circumstances, we deem it indispensibly necessary to caution you, dearly beloved brethren, and children in Jesus Christ, against receiving any documents, purporting to contain the approbation of these works *by the Apostolic See*, not officially notified to you by us, we being the only legitimate authority for officially communicating to you such approbation. But as no approbation of the Apostolic See has yet been communicated to us, and as the works alluded to still contain various doctrines which we judge to be errors contrary to the faith of the Catholic Church; we caution you not to receive them as orthodox works.

“ In our solicitude to preserve the purity of the Catholic Faith in our Vicariate, and to remove from you the danger of error concealed under the specious title of orthodox doctrines, we have judged it *necessary* to address to you these instructions, *in the present circumstances*.

“ The Lord direct your hearts, &c. &c. &c.”

“ ✠ WILLIAM, Bishop of Halia,

“ *London, April 24, 1817.*”

“ Vic. Ap. Lon.”

Now let the reader remember the nature of the objections which were forwarded to Rome, against Mr. Gandolphy's works. *That his doctrines were too accommodating to Protestants.* That he described the receiving of the Communion, after the belief of "*the Heretical Protestants,*" and not of "*the Catholics.*" That he seemed to wish to *accommodate the Liturgy of the Catholic Church, to the innumerable HERESIES of the United Kingdom of Great Britain and Ireland*; that he acknowledged in one of his discourses, his having *once listened to a Sermon preached in an English Protestant Chapel*, which act (it seems) was against a most rigorous prohibition, still in force, from the Holy See, *forbidding all Catholics to assist at the preachings and other religious functions of Heretics: and his publishing the SCANDAL was still worse.* Do these and the rest of the objections which have been stated, shew that Mr. Gandolphy has presented a view of the Tenets of his Church, more forbidding to Protestants, than truth warranted? Were the doctrines which were said to have been adverted to in Parliament, made subjects of complaint at Rome, and grounds of condemnation in the London district?

It appears, even from Dr. Poynter's Pastoral Letter, that he was not able to obtain *at Rome*, the condemnation of Mr. Gandolphy's works; though it cannot be doubted that all his influence was exerted for *many months before*, to procure such a condemnation.

Within a few days after the debate in the House of Commons, Mr. Gandolphy published a Letter, dated May 1817; which appeared in the Morning Post of the following day. The Letter concluded thus,

"The verdict," (viz. the verdict at Rome, in favour of the orthodoxy of his works) "may not please those who coveted a different decision, but that there has been any thing unfair or surreptitious in the proceeding, *at least on my part*, I MOST POSITIVELY DENY: and to explain *why* I have been *since* suspended (and *only since*) puzzles the adepts in Canon Law, both at Rome and in England."

He has since been restored by Dr. Poynter to his faculties, having signed the following declaration, dated *July 8, 1817.*

“ I, the undersigned, ardently wishing to be sincerely
 “ reconciled to my Prelate, the Right Rev. Lord Bishop
 “ of Halia, the Vicar Apostolic of London, do profess
 “ and declare, that I was by some persons, led into the
 “ persuasion, that the approbation of my works entitled
 “ *Exposition of Liturgy, and Defence of the Ancient Faith,*
 “ which I obtained at Rome, from the Most Rev. Master
 “ of the Sacred Apostolical Palace, was *exactly* the same
 “ as the approbation of the Apostolic See; on the ground
 “ of which opinion, I thought that these works were un-
 “ deservedly condemned and prohibited by my Bishop,
 “ and on that account I opposed him. But I acknow-
 “ ledge that I was deceived, and that the approbation
 “ which I obtained, was not such as may be truly called
 “ the *supreme* and *definitive* approbation of the Holy See.
 “ For in reality, sometimes works which have been pub-
 “ lished with the licence of the same Rev. Master, have
 “ been afterwards condemned and prohibited by a sentence
 “ of the sacred Congregations.

“ Now therefore, having detected the error into which
 “ they led me, I humbly beg pardon of the same Right
 “ Rev. Bishop, for my disobedience, and for every parti-
 “ cular in which I have, in any manner offended him, and
 “ resisted his authority: and I willingly recall and retract
 “ whatever I have advanced in my printed address to the
 “ public, of the 5th of October, 1816, and in any other
 “ of my publications, ~~for~~ *either against him or against*
 “ *any of the Clergy.*

“ I promise that I will in future, sincerely shew him all
 “ obedience and subjection, that I will readily and faith-
 “ fully correct any mistakes or errors, which *shall* be
 “ pointed out in the same works, by the Holy See, or by
 “ my own Prelate. In the mean time, *as far as it depends*
 “ *upon me,* I will entirely refrain from promoting the cir-

“ culation of the same works, as long as they shall not
 “ have been lawfully corrected.

“ I humbly entreat my Prelate, that he will kindly for-
 “ give me, and as I hope, graciously receive me into his
 “ favour.”

The above is the *translation*, annexed to the copy of the
 the original Latin Declaration signed by the Rev. Mr.
 Gandolphy: taken from the Roman Catholic “ Orthodox
 Journal,” for July, 1817. (P. 270.)

The same Number of this “ Orthodox Journal,” contains
 comments on parts of a speech attributed to an Honour-
 able Baronet (Sir J. C. Hipplesey). Some of those com-
 ments are *here* particularly entitled to attention. The
 above-named respected Baronet was represented to have
 said, “ it was fortunate for the Catholics and the public,
 “ though Mr. Gandolphy’s works had surtively obtained
 “ the official *imprimatur* of Rome, he now stood censured
 “ by the *same authority*, and was ordered to *suppress* his
 “ books, and make a formal and public recantation of his
 “ errors to his immediate superior, the Vicar Apostolic of
 “ his district. Such was the fate of Mr. Gandolphy’s
 “ works—at one moment declared to be fit to be enclosed
 “ in cedar and gold—at the next, doomed to censure, to
 “ abrogation.”

The popish “ Orthodox Journal,” after contradicting
 this statement, in terms which I will not repeat; thus pro-
 ceeds:—“ We appeal to the Declaration which the reve-
 “ rend author has signed, (P. 269, 270,) in doing which
 “ he has performed an edifying act of submission to eccle-
 “ siastical authority, and challenge the Baronet to sub-
 “ stantiate from it, any one of his assertions, with the
 “ exception of the author’s retractation of any *personal of-
 “ fence*, which he may have been guilty of towards his su-
 “ perior and clerical brethren, in his printed publications.
 “ On the contrary, so far from the works having been
 “ censured by the same authority which before approved
 “ of them, the approbations are established by this decla-

“ration; and we can safely assert ~~that~~ *that the works are*
 “*at this moment in very high estimation at Rome, that they*
 “*have received the unqualified praise of several of the Irish*
 “*Prelates, and that they are much esteemed by many emi-*
 “*nent Divines in this country.* The fact is, that no
 “writer’s works have undergone so rigid an ordeal as Mr.
 “Gandolphy’s ‘Defence of the Ancient Faith;’ but to
 “this day, we have reason to believe, *not one erroneous*
 “*point of doctrine has been officially notified to the author,*
 “who has already professed his readiness to correct any
 “faults, *whenever properly specified to him.*————Hap-
 “pily for the Catholic Cause, Mr. Gandolphy has been
 “restored to his faculties, by his Vicar Apostolic, and we
 “sincerely congratulate the public on this pleasing event,”
 &c.

The statements relating to the important subject of the Romish Orthodoxy of the Rev. Mr. Gandolphy’s works, shall be closed with the following extracts from the Popish “Orthodox Journal” for October, 1817.

“I found” (the Roman Catholic Editor of the ‘Orthodox Journal,’ found) “that private endeavours had been
 “used to prevent the circulation of the work, complained
 “of by Mr. Foster,” (meaning Mr. Gandolphy’s ‘Defence of the Ancient Faith’); “and that the clerical individuals
 “who were engaged in this task, did not proceed by the
 “rules of Canonical authority, but by brow-beating or
 “cajoling those, who were ready to submit to their injustice. Under these circumstances, it was impossible for
 “me, not to look upon this attempt to prohibit the sale
 “of the works in question, as arising from the *smothering*
 “system adopted by the Board,” (meaning the English Roman Catholic Board,) “and seconded by *their Clerical*
 “*auxiliaries*, rather than from a desire of guarding the
 “purity of the faith. The *Exposition of Liturgy* had
 “been in circulation, long before my coming up to Town,
 “as were also the first five of the Series of Sermons. I
 “saw the former work go through the first Edition, with-

“ out any public censure from authority; and the first two
 “ volumes * of the latter, were in circulation some considerable time before any disapprobation was heard of
 “ them. From whence then could arise this opposition, on
 “ the appearance of a second Edition of the Liturgy,
 “ and the concluding volumes of the Sermons? Mr.
 “ Foster says, *the work exhibits such sentiments towards*
 “ *Rome, such feelings towards our Established Church, and*
 “ *such hopes and predictions of its downfall, such views of*
 “ *the British Constitution, as might well induce a Protestant*
 “ *to pause, before he could admit, that principles like*
 “ *these can safely be admitted to the guidance of our Councils,*
 “ *and the enactment of our Laws.*—Aye, there’s the
 “ rub!—It was found, that the arguments and reasonings
 “ of the learned author, were galling to the Protestant
 “ Ascendancy men; and therefore, to shew how far our
 “ would-be-leaders were willing to carry the compounding
 “ and tolerating system, it was determined to sacrifice
 “ these works as a peace-offering at the altar of conciliation;
 “ in the same manner as the late *Irish Board* re-
 “ nounced the *Catholic Principles* contained in the speech
 “ of the patriotic and inflexible Dromgoole, to appease
 “ the clamours of Orange-men. The latter however, have
 “ seen the folly of their conduct; but not till after having
 “ experienced the bad effects of it; the former, I hope,
 “ will follow their example, and not put it off until it is
 “ too late. As a Catholic writer, my object is to support
 “ the independence and purity of Ecclesiastical authority;
 “ and I would not willingly lend my pen to wrest one iota
 “ of the just prerogatives of the Church from her Pastors.
 “ As a Catholic bookseller, I would not connive at, or
 “ assist in the sale of any work which has been officially
 “ and canonically condemned by the Church, as containing
 “ doctrines contrary to the Catholic Faith. But then, as a

* The greater number of the passages, and much the most important passages, of Mr. Gandolphy’s work, said to have been adverted to in Parliament, occur in his first two volumes.

“ Catholic, I know my faith is one, and the same through-
 “ out the world; that it is, or should be the same in Lon-
 “ don, as in Ireland, in America, or in Rome. As a
 “ bookseller in the metropolis of the British Empire, I
 “ know my trade is free with all parts of the Universe, if
 “ I could extend it so far, and therefore I consider myself
 “ at liberty to vend books for *the other districts* of England
 “ and Scotland, as well as that in which I reside, without
 “ the interference of a Vicar General. In the first in-
 “ stance, *when I know that these works have been submitted*
 “ *to the judgement of two theologians at Rome, who have*
 “ *given an unqualified approbation in favour of their ortho-*
 “ *doxy; when I know that an attempt was made to remove*
 “ *these approbations, by ANONYMOUS objections to the*
 “ *works; which were submitted to the approvers, who re-*
 “ *futed them, and obtained a confirmation of their former*
 “ *approbation, attested by three other witnesses; namely, an*
 “ *Archbishop, a Master of Theology, and a Doctor of Di-*
 “ *vinity. When I know, the late Archbishop of Baltimore,*
 “ *in America, Doctor Carroll, of revered memory, re-*
 “ *quested in his dying illness, that his thanks might be con-*
 “ *veyed to the author, for the pleasure he had derived from*
 “ *reading the first three volumes of his Sermons. When I*
 “ *have in my possession, a letter addressed to me, by one of*
 “ *the most eminent and learned PRELATES of the IRISH*
 “ *CHURCH, in which he says that Mr. Gandolphy's Ser-*
 “ *mons are an INVALUABLE TREASURE, and expressed a*
 “ *wish that every Priest of his Diocese might supply him-*
 “ *self with a copy of them. When I know, that the latter*
 “ *work*” (the ‘ Defence of the Ancient Faith,’)
 “ *was*
 “ ~~it~~ *revised, previous to its being sent to the press, by one*
 “ *of the now official advisers in the Ecclesiastical affairs of*
 “ *this district; and when I know, that not one single error*
 “ *in faith has been regularly and authentically detected and*
 “ *denounced; how can I conclude, in the full use of my*
 “ *reason, but that the works are ORTHODOX; although*
 “ *they may contain scholastic propositions, in which Di-*

“ *views may differ, but which the Church does not condemn?*
 “ To act otherwise, would be to grant an infallibility to
 “ *this district*, which we are not called upon to allow even
 “ to the Pope. — — — Were I to allow a Vicar
 “ General to walk into my shop, and tell me that I must not
 “ sell these books under the penalty of his high displeasure,
 “ and the withdrawing of his patronage, because they were
 “ not orthodox, although I have so many testimonies before
 “ me of the soundness of them, from the most eminent Di-
 “ vines; as well might I admit his right to interdict me in sel-
 “ ling Doctor Milner’s Letters to a Prebendary, or any other
 “ works that might be obnoxious to our tolerating and
 “ compounding would-be-leaders, and thus bend to an au-
 “ thority not known in the Catholic Church, and contrary
 “ to the privileges of a British citizen. To such an usurp-
 “ ation I shall not submit. No, no, if the works do con-
 “ tain various doctrines contrary to the faith of the Ca-
 “ tholic Church, for the sake of truth, and agreeably to
 “ the decree of the Council of Trent, *let them be pointed*
 “ *out*, and if they are not instantly cancelled, which the
 “ author has repeatedly declared his readiness to do, I
 “ will not suffer a copy to remain in my repertory: but,
 “ until these errors are clearly specified, (and I am aston-
 “ ished that this has not yet been done) I must consider
 “ the charge a *nullity*; and shall continue to sell the work
 “ which I really wish was in the reach of every family in
 “ the United Kingdom and America. — — — I
 “ should consider myself guilty of a dereliction of duty
 “ towards GOD and my neighbours, were I to withhold
 “ my assistance in promoting the circulation of a work
 “ officially declared likely to be *highly advantageous to*
 “ THE CATHOLIC CHURCH; which has *rendered the*
 “ *Articles of CATHOLIC FAITH* clearer than the light;
 “ and which I can aver, has actually been instrumental in
 “ bringing whole families to *the true faith*, who were be-
 “ fore labouring under the darkness of error, lest forsooth,
 “ by irritating the feelings of our *separated* brethren, I

“ might retard a few titled and wealthy individuals, from obtaining a seat in the Senate, and other temporal benefits.” (Rom. Cath. Orthodox Journal for October, 1817, P. 380, 381, 382.)

The Journal from whence the above extracts are taken, is said to possess considerable theological authority. The names of Doctor Milner, the Vicar Apostolic, and of other eminent Roman Catholic Clerical persons, appear amongst its correspondents. But, in truth, the extracts appear to speak for themselves, and to carry such a degree of internal evidence, as to render it unnecessary to adduce any proof of their authority.

The enquiry concerning the orthodoxy of the Rev. Mr. Gandolphy's works, has extended much beyond the limits within which I wished to compress it. Its importance demanded a full consideration. I now leave it to the reader to pass his judgement on the question, upon the evidence that has been adduced ; adding only, that in stating that evidence, I have omitted nothing of any importance that I knew, calculated to decide the question either way.

The opinion on the subject, which a *Protestant* might entertain from a perusal of Mr. Gandolphy's works, would not generally be received as satisfactory testimony. From this species of evidence therefore, I have abstained.

SECTION III.

What Authority is to be attributed to the Annotations in the Rhemish Testament, re-published in Ireland, in 1816, under the alleged Sanction of “ the Most Rev. Doctor Troy,” Roman Catholic titular Archbishop of Dublin.

ALTHOUGH it was hoped that the Rhemish notes would not be republished ; yet, for nearly two centuries and a half, they have been considered by most learned Divines, as valid authority for the doctrines of the Church of Rome, as a detailed and faithful statement, of the Tenets essentially connected with the great fundamental principle of her *Infallibility* *. Many persons were, in consequence,

* One of the best informed and firmest opponents of the dangerous measure of concession, in the House of Commons, was represented to have used these words : “ The *eternal sameness* of the Roman Catholic Religion, whether urged as the boast of its friends, or as the taunt of its opponents, is alike destitute of foundation : — — — I speak not of its *Theoretical Tenets*, which a decent pride of consistency may naturally preserve from alteration, but of its practical influence on the moral and political conduct of its professors, which (I should think) may be sufficient for our present purpose.—To this point at least, I shall confine my view, and leave their DOGMAS and their COUNCILS, to an *undisturbed and harmless repose*.” (Report of the speech of J. L. Foster, Esq. on the 24th of April, 1812. P. 2.)

How little could this Member of the Legislature, when he used these words, (if he did use them) ; have expected that the *Dogmas* and *Decrees of Councils*, which he wished to consign to an *harmless repose*, would have been, in a few years after, re-published and circulated in Ireland ; inserted in the BIBLE, as an authoritative exposition of the WORD OF GOD !

astonished by a declaration published on the 24th of *last October*, by the titular Archbishop of Dublin, not merely conveying an order to the Roman Catholic Clergy of his *Diocese*, to prevent the circulation of those notes; but stating that he “utterly rejected” them. There cannot be a doubt, that Doctor Troy’s *Declaration* was occasioned by the review of the notes, which appeared in the *BRITISH CRITIC* for the preceding month. Perhaps also, the more extended exposure of their dangerous tendency, by the *COURIER Newspaper*, of the 11th of October, may have contributed to produce the same effect.

Doctor Troy’s *Declaration*, and some of the publications which have followed it, shall now be stated. They have already had such extensive circulation, that it cannot be supposed, they will be new to the reader. He may however, be enabled, by having them in one view before him, to form a more correct judgement, on the question now under consideration.

“ DECLARATION.

“ Having seen a new edition of the *Rhemish Testament*, with Annotations, published by *Coyne, Dublin*, and *Keating, &c. London*, 1816, said to be revised, corrected, and approved by me, I think it necessary to declare, that I never approved, nor meant to approve, any edition of the *Old or New Testament* which was not entirely conformable, as well in the notes as in the text, to that which was edited by *R. Cross, Dublin*, 1791, containing the usual and prescribed formula of my approbation, and which has served as an exemplar to the several editions which have since been published with my sanction.

“ As in the said new edition, the notes vary essentially from those of the last-mentioned editions, which exclusively I have sanctioned for publication, I should think that circumstance alone fully sufficient to induce me to withhold every kind of approbation from it: but having read, and now, for the first time, considered these notes,

I not only do not sanction them, but solemnly declare, that I utterly reject them generally, as harsh and irritating in expression, some of them as false and absurd in reasoning, and many of them as uncharitable in sentiment. They further appear to countenance opinions and doctrines, which, in common with the other Roman Catholics of the Empire, I have solemnly disclaimed upon oath.

“ Under these circumstances, and with these impressions on my mind, I feel it an imperious duty to admonish that portion of the Catholic Body, which is entrusted to my charge, of the danger of reading, or paying any attention to the notes and comments of said new edition of the Testament; and I enjoin the Roman Catholic Clergy of this Diocese, to discourage and prevent, by every means in their power, the circulation, amongst Catholics, of a work tending to lead the faithful astray, and much better fitted to engender and promote, among Christians, hostility, bitterness, and strife, than (what should be the object of every such production) to cultivate the genuine spirit of the Gospel—that is, the spirit of meekness, charity, and peace.

“ J. T. TROY.”

“ *Dublin, Oct. 24, 1817.*”

The above Declaration of Dr. Troy, produced the following very remarkable explanatory Letter from the eminent Roman Catholic bookseller, Mr. Coyne, of Dublin.

“ TO HIS GRACE THE MOST REV. DR. TROY.

Parliament-street, Oct. 26, 1817.

“ Most Honoured Lord,

“ It is with pain and difficulty that I am obliged to controvert, for a moment, any statement coming from your Grace; but the character which I have earned and maintained these fifteen years, unsullied in the opinions of the Catholic Clergy and Hierarchy of Ireland, as the *only* publisher and bookseller in the kingdom of works exclu-

sicely Catholic, puts me under the indispensable necessity of addressing your Grace in public. The Declaration which your Grace has published, leaves no alternative, but that of either submitting to the imputations which it fastens upon me, or of giving, as I now do, a simple statement of facts, for the truth of which I appeal to your Grace's candour - and which shall, I trust, substantially remove the impression that your Grace's Declaration is calculated to produce on the public mind with regard to me.

" On Monday, the 13th instant, your Grace sent me a message by your servant, requesting to see me at Cavendish-Row, at the hour of two o'clock. I had scarcely entered your Grace's apartment, when the Very Rev. Dr. Hamill, your Grace's Vicar-General, and the Rev. Mr. Kenny, of Clongowes College, appeared. Your Grace then produced and read a paper, purporting to be an extract from the *British Critic*, and containing animadversions on the Notes of a late edition of the Catholic Bible, bearing, in the title page, the approbation of your Grace. You then observed, ' that you were sure I had no bad intention in ' putting your Grace's name to the work, but that very bad ' consequences had followed; that finding its way into ' England, it had armed our enemies against us, and this ' at a time when we were seeking emancipation.' Upon these remarks, I asked, ' Did not your Grace approve and ' sanction the publication of a Bible by a Mr. M'Namara, ' of Cork?' Your Grace replied, ' I did.' I then asked, ' Did not your Grace depute the Rev. P. A. Walsh, of ' Denmark street Chapel, to revise, correct, and approve, ' for publication, in your Grace's name, the said Bible of ' M'Namara?' Your Grace answered, ' I did.' ' Then, ' my Lord,' said I, ' that is the Bible now in your hand.' ' I never authorised,' replied your Grace, ' the Rev. Mr. ' Walsh to approve a Bible with the *Rhemish Notes*.' ' Of any private understanding,' said I, ' between your ' Grace and Mr. Walsh, I know nothing; but this I know, ' that Mr. Walsh is accountable for your Grace's approba-

tion, which is now in the title page.' 'But,' said your Grace, 'are not *you* the person who published *this* Bible—it bears your name?' 'No, my Lord,' said I; 'I am neither the printer nor publisher; and I shall now relate to your Grace, how it comes to bear my name:—M'Namara, the publisher of the Bible to which your Grace gave your sanction, became a bankrupt before the work was completed. Mr. John Cumming, of Ormond-quay, assignee to the bankrupt, purchased the unfinished part; and to cover his own losses, resolved upon perfecting the publication.' Having called upon, and requested of me, to allow him to put my name to the work, I refused, except on the condition, that the Clergyman, deputed by your Grace, continued to correct the unfinished part. This I did, without any interest whatever in the transaction. Mr. Cumming accordingly applied to the Rev. Mr. Walsh, to whom he paid 20*l.* on completing the revision of the work, and took his receipt for the amount.' When I had finished this narrative, your Grace, in the presence of Dr. Hamill, and the Rev. Mr. Kenny, acquitted me, in the most unequivocal terms, of having had any thing to do with the publication. I then remarked, that your Grace having in different conversations disclaimed your approbation; and certain individuals having in consequence denounced me as the forger of it, I should, in my own defence, publish the whole transaction; upon which your Grace promised me to take every opportunity of disabusing those, to whom you had spoken on the subject. For the truth of what I have now related, touching the interview of Monday, the 13th instant, I appeal to your Grace, to Dr. Hamill, and to the Rev. Mr. Kenny.

"Did I not afterwards send your Grace the Numbers of this said Rhemish Testament, on the covers of which are printed these words:—'Now publishing by M'Namara, the Catholic Bible. To render it the more complete, the elegant, copious, and instructive *Notes* or *Annotations* of the *Rhemish Testament* will be inserted

‘ By permission of his Grace, Dr. T. Troy, Catholic Lord Primate of Ireland, this work is carefully revising, by the Rev. P. A. Walsh, Denmark-street, Dublin. Printed by Cumming.’—Moreover, did I not accompany these Numbers with a letter, calling on your Grace to make good your promise of clearing my character from the imputations it had lain under, through your Grace’s misconception of the facts? This letter, my Lord, I suppress, from the same motives of delicacy which have kept me silent, until your Grace’s Declaration forced me thus to state the facts; nor shall I add one single comment, but leave the public to draw their own conclusions.

“ I am, most honoured Lord, your Grace’s very humble and most obedient servant,

“ RICHARD COYNE,”

The above official Declaration of Dr. Troy, compared with the answer of Mr. Coyne, appeared to me to call for public observation. I therefore addressed some comments on it, to the Editor of the *COURIER*. The Letter containing those comments was soon after, inserted in his Paper. (With a few corrections, and the omission of some less necessary observations) it was as follows.

“ TO THE EDITOR OF THE *COURIER*.

“ THE CENSURE OF THE NOTES IN THE *RHEMISH TESTAMENT*, BY THE ROMAN CATHOLIC TITULAR ARCHBISHOP OF DUBLIN,

“ Sir,

“ If the late re-publication of that shocking engine of mischief, the *Rhemish Testament*, with its *persecuting Annotations*, were a subject, merely for theological criticism, I could not expect that you would admit any observations upon it into your columns. But, Sir, it is a subject nearly connected with the tranquillity of a great member of the Empire: permit me to add (and I speak it

not lightly), bearing in its consequences, on the dearest interests of Great Britain.

“ On a subject then, of such deep importance, I hope to be allowed, through the medium of the *Courier*, again to address the British public.

“ Your Paper of the 30th ult. contained an article, described as a declaration on the part of the Popish Archbishop of Dublin, in which he ‘not only disclaims the publication in question,’ but censures it, in a tone every way worthy of a Christian Prelate.

“ Revering, as I do, the high and sacred office held by Doctor Troy, in the Roman Catholic Branch of the Christian Church; impressed as I am, by those honourable public testimonies, which have been borne to his private character; I must regard any document issued by him, as justly possessing extraordinary weight; and his *late* declaration, respecting the Rhemish Annotations, as eminently entitled to the consideration of the public.

“ It has been stated in the *Courier*; first, that he has disavowed his having sanctioned those Annotations: secondly, that he has expressed his censure of them.

“ On the subject of his *sanction*, I shall trouble you little at present. But the *censure*, as it is expressed in Dr. Troy’s Protest, appears to me to call for immediate inquiry, and PUBLIC EXPLANATION.

“ I object to this *censure*; that it is expressed in a form so *evasive*, as to be wholly unsatisfactory. All that Dr. Troy has said, may be true; according to the Romish interpretation of his words; and yet, he may religiously adhere to every one of the persecuting *principles*, contained in the Rhemish Annotations. He has not expressly denied any of the *principles*, which were taken from that book of high Popish authority, the Rhemish Testament, and brought before the view of the public, in the *Couriers* of the 11th and 23d ult*. He censures the Annotations

* The Principles here referred to, may be found stated under the second head of Enquiry.

generally, as being harsh and irritating in *expression*: some of them as containing false and absurd *reasoning*; and many of them as uncharitable, in *sentiment*; and he adds, that they *appear to countenance* opinions and doctrines, which he and the other Roman Catholics have disclaimed upon oath.

“ Now, Sir, the great question at issue, relates to the PRINCIPLES plainly avowed in the Annotations: not to the form of *expression*; not to the nature of the *reasoning*, or of the *sentiment*, observable in those comments; nor to what opinions, and doctrines, Dr. Troy may conceive them to *appear to countenance*. If it be the wish of the titular Archbishop of Dublin, to give just satisfaction, to his Protestant fellow-subjects; I would propose for his adoption, a very different form of declaration.

“ Let even the few specimens of the *principles* inculcated in the Rhemish Testament, and lately inserted in the *British Critic*—or, let the more numerous and important specimens, which appeared in the *Couriers* of the 11th and 23d ult., be stated distinctly by Dr. Troy; and let him declare his judgment upon *each of those principles separately*; or, if this be too troublesome, let him select from the Rhemish Testament, the one great comprehensive principle that contains them all. The *infallibility, the perpetual and divine authority, of the decrees of the Romish General Councils*, (Note on Acts xv. 28.) The Rhemish Annotations are little more than a developement of this fundamental principle. If Dr. Troy shall retract his sanction from the Rhemish Annotations, on account of the *falsity of the principles* they contain; let him act consistently, and *retract* his solemn avowal* of the principle in which they are all included. In this case, it might also be adviseable, that his Coadjutor, the President of the Royal College at Maynooth, should examine the Class Book for the Divinity Students, in order to its condemnation. In

* In his Pastoral Letter of 1793.

this Class Book, he may not only find the same comprehensive principle maintained, but some of the most shocking, of the *minor* tenets inculcated in the Rhemish Annotations, distinctly asserted. If Queen Mary's Rhemish Priests have informed us, that Protestants are heretics, and that all heretics have 'devils, lying spirits in their 'mouths;' Professor De la Hogue has instructed the young Popish Priests of Ireland, that '*the deadly tongues of heretics*' (and therefore of all voluntary, sincere, and stedfast Protestants, according to his explanation) are '**THE GATES OF HELL**' (De Ecclesia Christi, p. 221). If Queen Mary's Priests have declared that heretics or schismatics cannot be saved, though they should die martyrs in the cause of truth; Professor De la Hogue has given the same information to his Maynooth Divinity Students: softening it, however, by intimating, that in *such a case*, the schismatic* may, *possibly*, suffer a *more tolerable* punishment in the regions of the damned. (De Ec. Christi, P. 24, 25). If Queen Mary's Priests have maintained the monstrous and perilous pretension of the Church of Rome, to a jurisdiction over Protestants, as over Deserters and Rebels: the Professor at Maynooth acquaints the Students, *ex Cathedrâ*; that 'the Church' (of Rome) '*retains* her jurisdiction, over all apostates, heretics, and schismatics, 'as a **MILITARY GENERAL** has a right to decree **MORE SEVERE PUNISHMENTS** against a **DESERTER**, who 'may have been erased from the Army List.' (De Ec. Christi, P. 394). If then, Dr. Troy shall, *bonâ fide*, censure the persecuting *principles*, inculcated in the Rhemish Annotations; let him also recall and censure his own Pastoral Letter of 1793, and condemn the Divinity Class Book of Maynooth†.

* The reader has seen in the 4th and 5th Sections of this Tract, under the first Head of Enquiry, how far the Professor applies the terms *heretic* and *schismatic* to Protestants.

† Consistency would also require the condemnation of all the *Catechisms* of the Church of Rome; the Infallibility of her General Councils, being asserted in every one of them.

" But, Sir, the Rhemish Annotations having been published at Dublin, in 1816; it appears, that they have been circulated amongst the Roman Catholics of Ireland, for the space of *at least* a year; possibly almost two years. The Rev. Mr. Walsh had '*carefully* revised' them; and, in the discharge of the solemn duty entrusted to him, ordered them to be published. Dr. Troy says in his Declaration, ' Having read, and *now for the first time considered* ' these notes.' He does not say, that he never read them nor heard of their character before. To suppose that this were the case, would be to charge that very learned and zealous Prelate, with being shamefully unread in the history of his Church, and grossly ignorant of subjects with which his sacred office required him to be acquainted. But he never '*considered*' those notes before. Were *all* the other Popish Prelates in Ireland like Dr. Troy, and did they never before the last month '*consider*' them? And were *all* the other Popish Priests like Mr. Walsh, and did *they* approve of them? However this may be, it appears certain, that notwithstanding the length of time during which that *notorious* instrument of rebellion and persecution: devised originally, by a band of Conspirators* against the PROTESTANT GOVERNMENT OF ENGLAND, under the name of an Infallible Exposition of the Word of God, was in operation amongst the Romanists, no one Popish Prelate or Priest in Ireland gave warning of the danger, until after it was published in ENGLAND, in the BRITISH CRITIC, and proclaimed in the COURIER, from the LAND'S END to the ORKNEYS†.

* Some historic memorials of these men, were inserted in the British Critic, for last September:—Other records of a similar description might be adduced.

† Dates of the Exposure, and of Dr. Troy's Declaration:

Exposure, published in the *British Critic*, Oct. 1, 1817.

Exposure, first published in the *Courier*, Oct. 11, 1817.

Dr. Troy's Declaration, published Oct. 24, 1817.

“ As to Dr. Troy’s having now, for the first time, ‘ *considered*’ them; I will only observe—they were most *obviously* designed, not so much for the *consideration* of the closet, as for the EXCITEMENT of the MULTITUDE: that ‘ he who runs, may read,’ and see their terrible intent.

“ Dr. Troy’s authority was printed on the COVERS of the Numbers of the Work, (for it was published in *Numbers* for more easy and extensive circulation amongst the Romanists); and on the same COVERS was the following statement.

“ ‘ The *elegant, copious, and instructive* notes, or Annotations of the Rhemish Testament will be inserted.’ And for what purpose?—‘ to render the CATHOLIC BIBLE ‘ *more complete*’ !!!

“ Were Dr. Troy and every one of his brother titular Bishops in Ireland, ignorant of all this for the last year or two *?

“ But, how was Dr. Troy’s sanction given to this volume of persecution? by the Rev. P. Walsh, an eminent Roman Catholic Priest, and confidential friend of Dr. Troy, expressly deputed by him, for the purpose of examining, revising, correcting, and *sanctioning with his name*, the Roman Catholic Bible, then in preparation,

“ Dr. Troy must have been *well assured* of the principles, and of the integrity of the Rev. P. Walsh, or he would not have committed to him an office of such stupendous importance. No less than that of declaring in his name, to the Roman Catholics of Ireland, what was, or was not to be received as the DIVINE WORD. Of the Rev. Mr. Walsh’s principles, the Rhemish Notes speak with sufficient evidence; and surely a very moderate portion of integrity would have induced him to mention to his Archbishop, the Bible he had sanctioned in his name; with the nature of which, however, his Archbishop (it would now appear) was wholly unacquainted, *until after it was published in the last month to the BRITISH NATION.*

* See, particulaly, page 96 of this.

“ Sir,—The subject is painful. I will make but one or two observations more upon it.

“ Very bad consequences,” said Dr. Troy, (in his *private* conversation, with the Roman Catholic bookseller) ‘ have followed,’ from publishing his sanction to the Rhemish Notes. He then stated what those *very bad consequences were*.

“ Were they, that disaffection to the Protestant Government; rebellion against the Protestant Government; persecution of their Protestant countrymen; may have been instilled into the minds of numbers of the Roman Catholics of Ireland?—No—nothing of all this. The *bad consequences*, and it would appear, the *only* bad consequences stated by him in *private* were, that ‘ finding its way into ENGLAND.’ — — — — Yes—it has found its way into ENGLAND — — — — ‘ finding its way,’ he said, ‘ into ENGLAND, it had armed *our enemies* against ‘ us, and this *at a time*, when we were seeking *Emancipation* *.’ Surely this requires no comment. Afterwards, comes forth the *public* declaration. Dr. Troy’s apprehension, lest ‘ *the faithful*’ should be led astray, by a work of such dangerous tendency. Even in this declaration, designed for the purpose of giving satisfaction to Protestants, he *distinguishes* the Romanists from their Protestant fellow subjects, by the epithet of ‘ the faithful.’ Roman Catholics alone are to be accounted ‘ the faithful,’ and therefore alone the *accepted*, servants of the Saviour of the World.

“ But, Sir—as long as they shall be instructed to imagine themselves the exclusive favourites of Heaven; to

* When Dr. Troy used these words, he held (it appears) in his hand a paper, ‘ purporting to be an extract from the *British Critic*, and containing animadversions on the Notes’ of the Rhemish Testament, republished with his sanction. Was he *then* ignorant of the tendency of those Notes?

view their Protestant KING — — — (eternal blessings rest upon his head !—) and their Protestant fellow subjects, as the just objects of divine vengeance ; and to consign them to everlasting damnation ; a spirit must be excited and fostered among them ; which, if it should be aided by the *Powers of the State*, would, ere long, produce the fatal fruits, of persecution and tyranny. Reason, the history of the Popish system, the past and present circumstances of Ireland, unite in demonstrating this.

“ A similar principle, operating on the sanguine minds, of the motley Sectarians of the days of CROMWELL, involved the English nation, first in the horrors of civil war, and then in slavery. ‘ I know,’ said that arch hypocrite to *Barebone’s* Parliament, ‘ you well remember that ‘ Scripture, *He makes HIS PEOPLE willing in the day of his power.* God manifests it to be the day of the power of ‘ CHRIST ; having through so much blood, and so much trial, ‘ as has been upon this nation ; he makes this one of the ‘ greatest mercies, next to his own Son ; to have HIS ‘ PEOPLE called to the Supreme Authority*.’

“ With most unfeigned respect for the enlightened, sober, and loyal body of our Dissenting Brethren ; I would entreat them, to ponder on the consequences, political, and religious, of the example of their separation from the Established Church. To that pure Church do they owe the liberty they enjoy. Its free—tolerant—Christian spirit, circulates through every part of the Constitution ; as the life-blood through the frame.

“ The Church of England, unlike the Church of Rome, unfurls not the auriflam of persecution : displays no motto of military conquest†. In characterising the Church of England, we are unaccustomed to talk of *standards*. But, Sir—if we were required to describe that Church, with

* Milton’s State Papers.

† ‘ The columns of *Catholicity* — — — unfurl the auriflam, and display its glorious motto.’—(*Speech of the Roman Catholic Doctor Dromgoole.*)

a banner and a motto, expressive of her attributes: we might justly represent her, bearing on her ensign, the DOVE and the OLIVE—and her motto—the Song of Angels: ‘GLORY TO GOD IN THE HIGHEST: on Earth, ‘Peace; Good Will towards Men.’!—

“ P. S. Dr. Troy, at the conclusion of his Declaration, speaks of ‘meekness, charity, peace,’ and ‘cultivating ‘the spirit of the Gospel.’ I have thought it unnecessary to observe, upon this part of the document. Queen Mary’s priests, in their Rhemish Annotations, have said *much more* in favour of those duties: and with the professed view of promoting them; endeavoured to excite ‘*the faithful*’ to the extirpation of Protestants. Therefore those expressions of Dr. Troy, though highly becoming him to use, appear to me *quite insufficient* to effect that which seems to be a principal object of his Declaration—to satisfy Protestants, respecting the late re-publication and circulation of the Rhemish Notes in Ireland.

Early in the subsequent month; on the 4th of last December; the Roman Catholic Board assembled at Dublin. The principal journal of Ireland (the Dublin Correspondent) advertizing to the proceedings of the Board, contained the following statement.

“ The disavowal of the notes to the Rhemish edition
 “ of the Bible, by the Roman Catholics, was recom-
 “ mended upon two grounds: first upon *Policy*, and next
 “ upon *Principle*. The gentleman* who pressed those
 “ points upon the attention of the Meeting, is represented
 “ to have said, that,

“ He had recently been in England himself, and personal and accurate information acquired upon the spot, enabled him to state, that if these notes were not denounced, the Member of Parliament who should be hardy enough to support Emancipation in the next

* Mr. O’Connel.

Session of Parliament, would run a very considerable hazard of losing his seat in the House of Commons on the approaching Election. If they were suffered to remain without a disavowal, the Catholics would have to encounter, in the new Parliament, a more determined hostility than was yet arrayed against them since the Union. Nor would the evil be delayed even until the assembling of a new House of Commons *."

The statement thus proceeds—"He then is represented "to have adverted to the notes themselves, and with a "spirit which does no small credit to his understanding, "to have said, that

"Powerful as these reasons were, there were others of equal weight, though of a different nature, which made him urge this disavowal more anxiously. He owed it to his Religion, as a Catholic and a Christian, to his Country, as an Irishman, to his feelings, as a human being, to utterly denounce the damnable doctrines contained in the notes to the Rhemish Testament.—He was a Catholic upon principle—a steadfast and sincere Catholic, from a conviction that it was the best form of Religion; but he would not remain one, one hour longer, if he thought it essential to the profession of the Catholic Faith, to believe that it was lawful to murder Protestants, or that faith might be innocently broken with Heretics. Yet such were the doctrines laid down in the notes to the Rhemish Testament†."

The learned compilers and writers of the Rhemish notes, (Cardinal Allen and Dr. Bristowe,) would have indignantly denied the truth of such a charge, as that, which the above statement represents to have been brought against their work; and the Clergy of their Church and age, would have joined in the denial. The most learned Roman Catholic Divines of the present day also, would deny it.

But the leading Member of the Board to whom the above charge was attributed, was also stated to have said, that

"On the last day of Meeting he gave notice that he would move for a Committee to draw up a disavowal of the very *dangerous and*

* Freeman's Journal (of Dublin).

† Ibid.

uncharitable doctrines contained in certain notes to the Rhemish Testament. He now rose to submit that motion to the consideration of the Board. The interdiction of the Rhemish Testament in this country, gave rise to much observation; that work was renounced by Dr. Troy; an action is now depending between him and a respectable bookseller in this city, and it would be the duty of the Board not to interfere, in the remotest degree, with the subject of that action, but, on the other hand, the Board could not let the present opportunity pass, of recording their sentiments of disapprobation, and even of abhorrence of the bigotted and intolerant doctrines promulgated in that work *."

Another † eminent Member of the Board, was represented to have expressed his dissent from the motion for a Committee, and to have said,

"He could not abstain, under any circumstance, from delivering his sentiments; he had looked over these notes since it became a matter of notoriety, that they were to be brought under discussion at the Board; he saw with regret, that so little attention was paid by those who had written or dictated these notes; he believed Mr. O'Connel was misinformed relative to them: he believed they had the *inconsiderate sanction* of some people of consideration in this country. The Rev. Dr. Hamill, &c. &c. subscribed inconsiderately to these notes; the same *inconsideration* was also to be found respecting *another book published by Mr. Cross* ‡; he therefore drew from this, that it became their duty to consider well before they should denounce these notes. He first wished to know whether it was *in their province* to take them into consideration, and secondly, whether it would be political;—if they disclaimed this Bible, and entered into a denunciation, they would be at the mercy of every factious or fanatical writer in the country; it would be impossible to say where it would stop; those who would not believe their oaths would pay but little attention to their denunciation; he was disposed, with the utmost liberality towards his Protestant brethren, and he was sure they would not hold the Catholics accountable for what they did not believe; the Rhemish Testament has been denounced by the Bishop, and he conceived he was the most proper person to take up the business; he conceived it would be right that their Protestant brethren should be acquainted with

* Dublin Journal, December 5.

† Mr. Aeneas M'Donnel.

‡ See the first paragraph of Dr. Troy's Declaration.

their principles: it appeared to him that it would be prudent to make them public, and thought all the objections ought to be met fully and briefly—he wished it to be done without humiliating themselves, or giving offence to others; he had therefore turned it in his mind, and after a full consideration, thought it would be better not to enter into controversial argument, as it would be expected from them in every future case*.”

The motion, however, was carried; and a Committee was “appointed to draw up an Address on the occasion of the late publication of the Rhemish Testament, with a view to have the same submitted to an Aggregate Meeting.” (Dublin Correspondent, Dec. 5.)

The reports, in the public journals, of the proceedings of a subsequent Meeting of the Board, which took place on Thursday the 18th of last December, stated that the mover of the above resolution, who was a leading member of the Committee, “moved that further time be granted to the Committee, appointed to prepare a disavowal of the bigotted and intolerant doctrines contained in the notes to the Rhemish Bible; and added, that the members of the Committee had been heretofore prevented, by their private occupations, from performing the duty they had undertaken, but they would be able to present their Report to the next Meeting of the Board.—That he wished to take the opportunity of saying, the form of the Denunciation was of little consequence: the object was, to have it, as DIRECT, as EXPLICIT, as POSITIVE, and as COMPLETE, as possible.” — — — — —
“Leave was given to the Committee to sit again, until Saturday sennight.”

In consequence of the above gratifying statement, I addressed a Letter to the Editor of the COURIER, which appeared in his Journal of the 7th inst. As that Letter refers principally to the *authority* of the Rhemish Testament with its original notes, it shall now be submitted to the reader.

* Dublin Journal, December 5.

“ TO THE EDITOR OF THE COURIER.

“ Sir,

“ It was stated in some of the public papers, that the Irish Roman Catholic Board proposed to ‘ disavow the ‘ bigotted and intolerant doctrines contained in the notes ‘ of the Rhemish Testament.’ It has since been declared to be the intention of the Committee appointed for the purpose of preparing the *Disavowal*, to render it ‘ as direct, as explicit, as positive, and as complete as possible.’ The intelligence must be gratifying to their Protestant fellow subjects; and no individual contemplates with more heartfelt pleasure than I do, a promise conveyed in terms so fair and liberal. I hope that their honourable conduct will produce a corresponding effort in that quarter, where alone such an effort can be of material and immediate public benefit. I hope that the conduct of the few Roman Catholic laymen who compose the Board, may excite the *Prelates and Priests* of their Communion, to *re-consider*” those doctrines, and to adopt the most effectual means of counteracting their dangerous tendency. One of the Roman Catholic Prelates, and one only, (the titular Archbishop of Dublin) forbade the circulation of the Rhemish notes, within his diocese. I am disposed to allow to this act, all due merit. But the *Declaration* on which the prohibition was grounded bore a two-fold aspect. If we consider it as merely regarding his own immediate flock, and accounting to *them* for the prohibitory exercise of his Ecclesiastical authority, I do not conceive that in this respect we shall be required by public duty to examine or censure his Declaration; but when we view it as intended to *give satisfaction to Protestants*, on the subject of the late circulation of the persecuting Rhemish notes; Protestants, and more particularly the CLERGY of the PROTESTANT CHURCH, are undoubtedly called upon to weigh carefully the terms of Dr. Troy’s Disavowal.

“ In order to be satisfactory in this view ; the Disavowal ought to have been *specific, unequivocal, and direct*.

“ On the contrary, it was *general, ambiguous, and evasive*.

“ Under the present circumstances, some particulars respecting the Rhemish Testament, not generally known, appear to deserve the attention of the public.

“ The first Edition of that shocking engine of persecution was published at Rheims, in quarto, *with Privilege*—A.D. 1582; and with the solemn sanction of the Roman Catholic *University of Rheims*. Its authors were patronized and eminently favoured by successive Popes. The chief contriver, and supervisor of the work, was promoted to the rank of CARDINAL; and afterwards, to the Archbishoprick of Mechlin. Other valuable benefices were conferred upon him, in order to enable him to support his dignity.

“ A second Edition was published at Antwerp in quarto *with Privilege*—A.D. 1600, bearing on the page next to the Title page, the additional approbation of the *University of Douay*; attested by three Doctors of Divinity in that University.

“ A third Edition was published at Antwerp, in two Vols. sexdecimo—for the pocket—A.D. 1621, bearing a third approbation, together with the two former, viz—that of the Arch Priest of the Cathedral Church of Antwerp; the Censor of Books.

“ A fourth Edition was published by Cousturier, a Bookseller of Rouen, in quarto, A.D. 1633.

“ A FIFTH EDITION was published (*permissu superiorum*) in FOLIO, with Cuts, A.D. 1738. The place of this publication is supposed to have been London, as the Engravings were executed by a London artist; but it is not stated in the Book; neither is the name of the publisher. There were probably strong prudential reasons for this caution. I have examined these Editions, with the excep-

tion of the fourth, and found their contents to be the same.

“ In eleven years after the date of the last publication, a Popish Bishop, Challoner, published an Edition, (1749) retaining the *text* of the Rhemish Testament, but prudently omitting the more openly persecuting notes; all of which were retained in the *five* former Editions. The Testament of Bishop Challoner has been the model *generally* followed since, more or less closely, until the late revival in Ireland of all the violent annotations.

“ We are, however, informed in the Reports of the speeches made at one of the meetings of the *Board*, that ‘ shortly after the establishment of the College at Douay, ‘ the Rhemish Edition was condemned by all the Doctors ‘ of that institution, who at the same time called for and ‘ received the aid of the Scotch and Irish Colleges *.’ That ‘ the Book was thus *suppressed*, and an Edition of ‘ the Bible was published at *Douay*, which has been ever ‘ since adopted by the *Catholic Church*.—So that they not ‘ only *condemned* and *suppressed* the Rhemish Edition, but ‘ they published an Edition, with notes, to which no objection has, or could be urged.’ We are farther informed, that ‘ from *that period*, there have been but two Editions ‘ of the Rhemish Testament!’ that ‘ the first had very ‘ little circulation, and the late one was published by a ‘ very ignorant Printer in Cork.’ This last is the Edition in the Title Page of which, it is stated, that it was published at Dublin, 1816, and ‘ approved of by the Most ‘ Rev. Doctor Troy,’ the Roman Catholic Titular Archbishop of Dublin.

“ Now, Sir; the members of the English Popish College at Rheims, and of the English Popish College at Douay at the period above described; were *identically* the same persons, with exceptions on account of some deaths, and

* Report of the Speech of the mover for the Committee, on the 4th of last December.

the addition of some new members. I speak of the more permanent part of the body, which is alone concerned in our present enquiry.

“ The English Popish College of Douay, having sojourned for some years at Rheims, and published their Testament *there*, with its persecuting annotations, returned to Douay, where they afterwards remained.—Within a few years after their return, (or their re-establishment,) a *Second Edition* of the mischievous Rhemish Testament, (dated 1600), was solemnly sanctioned by the *University of Douay*, as I have stated. Now, this sanction was expressly founded on a certificate from the Doctors of the *English Douay College*, attesting the utility of the former Edition. And yet, this * is the period when we are told, that the Rhemish Testament was condemned and suppressed by the Doctors of the Douay College!—*Condemned*, by a certificate of its utility!—*Suppressed*, by a second public sanction obtained on that certificate, for a new Edition!

“ In nine years afterward, the Douay College published their *Old Testament*, with its equally shocking annotations. This was called the Douay Bible; and did not contain any part of the New Testament.

“ The most objectionable notes of this latter book, have not been revived in the late Dublin Edition. Perhaps they would have swelled the work to too great a bulk; but it cannot be supposed that they were omitted on account of their persecuting doctrines, because that, shocking as they are, they are not more exceptionable than the notes on the *New Testament*, which were introduced. But, that the Popish Doctors at Douay, shortly after the establishment of their College, *condemned* the notes in the Rhemish Testament; and with the assistance of the Scotch

* I have not supposed that the learned Speaker could have meant the *first* establishment of the Douay College, as that period preceded the first publication of the Rhemish Testament, by fourteen years.

and Irish Colleges, contrived to *suppress* the work, is, I apprehend, not only a *very new*, but altogether a *most singular* piece of intelligence.

“ But, Sir,—It may be right to attend to the testimony of a Roman Catholic Divine of great weight and authority; no less than the Vicar Apostolic of the Midland District; concerning the *Rhemish annotations*. Dr. Milner, in his *Life of Bishop Challoner*; writing of ‘ *the Rheims Testament and Douay Bible*,’ states that ‘ the above-mentioned translation had been originally made from the ‘ Latin Vulgate, compared with the Hebrew and Greek ‘ Texts, by the learned and diligent *Gregory Martin*, ‘ S. T. L. to whose skill in the said languages, Camden ‘ and Wood bear honourable testimony. He had been ‘ assisted in this important and laborious task, by the ‘ GREAT CARDINAL ALLEN, and the CELEBRATED ‘ Doctors *Bristowe* and *Reynolds*; who revised the whole ‘ of it, as did afterwards Dr. Worthington, when he ‘ added the *long annotations* with which it is ENRICHED.’

“ Now, the *long enriching annotations* of the *Rhemish Testament*, some specimens of which appeared in the *Couriers* of the 11th and 23d of last October, were the work, not of Dr. Worthington, but of the *great Cardinal Allen*, and the *celebrated Dr. Bristowe* *; but the long annotations that afterwards *enriched* the *Douay Old Testament*, were the work of Dr. Worthington, and are precisely of the same shocking nature as the notes on the *Rhemish Testament*.

“ From the opinion of Dr. Milner, let us pass to other authorities of the present day. The following are extracts

* The Roman Catholic Historian DODD (see Vol. II. P. 60, and 121), seems to consider the notes on the *Rheims Testament*, as the work of *Dr. Bristowe*, singly; but the “ conferences between Dr. “ Reynolds, and Dr. Hart” one of the Priests of the English Seminary at Rheims; (London, 1584, 4to. p. 541,) prove that Dr. Allen was the author of a considerable part of those notes. His chief assistant was, unquestionably, *Dr. Bristowe*.

from a late number of a Popish Monthly Publication, said to possess considerable weight, and entitled, ‘ *The Orthodox Journal*.’

“ Mr. Editor,—If it be true, as I suppose it is, that the approbation of any Prelate or other person, is affixed to the new edition (of the Rhemish annotations) *without his consent*, the fact is inexcusable ; at the same time, I cannot bring myself to believe, that any ORTHODOX AND LEARNED CATHOLIC CLERGYMAN, of any rank whatsoever, would deliberately, and with the work itself before his eyes, condemn a work which, for TWO CENTURIES AND A HALF, has been the text-book of all Roman Catholics who use the English language ; which has confuted the charge of their being afraid of the Scripture, and which, by its deeply learned ORTHODOX AND PIOUS NOTES, drawn *almost* entirely from the Holy Fathers of antiquity, has rendered the perusal of the text safe, and highly useful to them, &c. &c. &c. These degenerate Catholics (certain Romanists whom he described before) may sacrifice, as far as in them lies, the IMMORTAL NAMES of the men to whom they are indebted for the preservation of their religion—I mean the Editors of the *Donay Bible and Rheims Testament*, Cardinal Allen, and the Doctors Gregory Martin, T. Stapleton, R. Bristowe, &c. ; but I will never be guilty of that baseness and folly. I remain, Mr. Editor, your humble servant,

“ AN ENGLISH CATHOLIC PASTOR.”

Dated “ *Whitwick, Nov. 5, 1817.*”

“ The pages of the Roman Catholic *Orthodox Journal* present repeated encomiums on those *long, enriching, pious, and orthodox notes*. The late Edition of them in Ireland was published in *numbers*, for more easy and general circulation. The covers of those numbers (if I am not misinformed) bore the sanction, not only of Dr. Troy, but of a body of the Irish Popish Prelates and Priests ; no less than *three hundred* of the latter ; and one of the most eminent of the Popish Priests, the Rev. Mr. Walsh, the confidential deputy of Dr. Troy in the most awfully important office which it was possible for Dr. Troy to commit to him, revised and approved of the whole publication, in the name of his Archbishop. Thus sanctioned, it was

circulated amongst the Roman Catholics of Ireland for considerably more than a year; and yet no objection appears to have been made to this volume of persecution, until after its republication was made known, and its dangerous tendency pointed out to the Protestants of the United Kingdom, in the *British Critic*, in the *Courier*, and afterwards in other journals.

“ Under all these circumstances; are Protestants justly charged with illiberality for conceiving, that Popish Priests may approve of the doctrines asserted in the Rhemish annotations; and that their approval of such doctrines might be productive of very injurious consequences, if political power should be subjected to their influence?

“ Far be it from me to attribute to any of my fellow subjects principles of which they are ready to give a *satisfactory* disavowal! But, in exposing to the view of the British public, the late re-publication of the Rhemish annotations; I felt myself impelled by my duty, as a CLERGYMAN of the CHURCH which was libelled and defamed; and a loyal subject of the SOVEREIGN, who, as well as well as his august Family *, and all the sincere and stedfast Protestant subjects, in his dominions, were held forth, in a Popish Bible published under high alleged authority, within the United Kingdom, in 1816, as objects of just execration to God and Man!!!

“ I have no hesitation in stating, that as soon as I was acquainted with the circulation of this book of mischief in Ireland, I felt it a solemn duty to prepare an exposure of it; that as a Clergyman of the Established Church, I transmitted the Manuscript to the Established Church Review: and, that the article which appeared on the

* The Church of Rome holds all *voluntary, sincere, and stedfast* Protestants to be *heretics*. I have presumed to number his SACRED MAJESTY, and all the members of the ILLUSTRIOUS HOUSE OF BRUNSWICK, amongst voluntary, sincere, and stedfast Protestants.

subject, in the *British Critic* was founded upon that exposure.

“ Though I am not responsible, generally, for the *remarks* made in that article; yet participating in the public respect entertained for the distinguished Clergymen who are understood to direct the *British Critic*, I beg leave to state, that every candid reader must admit the great mildness and good temper that characterised their observations. With respect to the *citations* from the Rhemish notes, and from historians, for which I *am* responsible: I assert that they were correct, with the exception of a few inaccuracies of the Press, which did not convey any misrepresentation of the spirit and tendency of the notes. The citations from the notes, published in the *Couriers* of the 11th and 23d of October, were more numerous. Some of them were more strong than any that appeared in the *British Critic*; but as the quotation marks, and references were accurately printed, the correctness of *those citations*, cannot be impeached.


“ I hope, Sir, that the educated Gentlemen who compose the Roman Catholic Board, may be led to compare the doctrines of the Rhemish notes, with the Decrees of the *General Councils* of Popish Bishops. If they shall do so, they will find that these notes, compiled, and written by some of the ablest Divines of the Church of Rome, are little more than a developement by those learned authorities, of the comprehensive principle of the *Infallibility*—the *perpetual*, and *Divine Authority* of the Decrees of Popish Councils. Would!—that such enquiry may induce some to abandon a principle, which has so often led to the persecution of Man; and which involves the usurpation of a peculiar attribute of God.”

“ Jan. 2, 1818.”

The *Approbations* granted by the Universities of Rheims and Douay, and referred to in the above Letter,

are well worth attention. Literally translated they are as follow :

“ The CENSURE and APPROBATION,”
(viz. by the UNIVERSITY of RHEMES, of the first Edition—A. D. 1582.)

“ Since the Authors of this Version and Edition are
“ *well known to us*, for their FAITH and ERUDITION;
“ and since *other persons most skilled in sacred Theology*
“ and in the *English language*, have joined in giving tes-
“ timony *, that NOTHING is found in this work, that is
“ not agreeable to the  DOCTRINE and PIETY of THE
“ CATHOLIC CHURCH, or that in any manner opposes
“ civil government and peace: but rather, that ALL”
(meaning all parts of the work) “ promote the TRUE
“ FAITH, the GOOD of the STATE, and PROBITY of LIFE
“ and MORALS: We are of opinion, on their faith, that
“ *those*,” (viz. all parts of the work) “ may be usefully
“ printed and published.

“ (Signed) 1. “ P. REMIGIUS, Greater Archdeacon of
“ the Metropolitan Church of Rhemes,
“ Doctor of Canon Law, Vicar General
“ of the Archbishopric of Rhemes.
2. “ H. MORUS, Dean of the Cathedral of
“ Rhemes, Doctor of sacred Theology.
3. “ J. LE BESGUE, Canon of Rhemes, Doc-
“ tor of Divinity, and Chancellor of the
“ University of Rhemes.
4. “ W. BALBUS, Professor of Divinity,
“ Arch-Master of the College of Rhemes.”

“ The Censure and Approbation of this Edition,”
(viz. by the University of Douay, of the second Edition,
published at Antwerp—A. D. 1600.

“ We the Under-written, having seen the Approbation
“ given by the Divines of Rhemes to the Edition of the

“ New Testament translated into English, by the English
 “ College at Rhemes, and there printed A. D. 1582; and
 “ having ~~it~~ also received from the Rev. Doctor the Pre-
 “ sident, and from other Doctors of sacred Theology of
 “ the *same* College, *now* established at Douay, their At-
 “ testation to the sincerity of that version: depending
 “ on their faith, judge that the said Edition, as being faith-
 “ ful, and BEFORE USEFULLY PRINTED, may be printed
 “ again.

“ Given at Douay, Nov. 2, 1599.

- “ (Signed) 1. “ W. Estius, Doctor of Divinity, and
 “ Professor in the University of Douay.
 2. “ P. Petrus, Doctor of Divinity, and
 “ Professor in the same University.
 3. “ J. Heylens, Doctor in Divinity, and
 “ Professor in the same University.”

Both the above Approbations were reprinted in all the subsequent Editions: in that of 1621, of 1633, of 1738, and lastly, in the Edition published in Ireland, in 1816.

It may be right to observe, that the President of the English College at Douay, in 1599, who was the *first named* witness to the utility of the Rhemish Notes, was Dr. Worthington; the same person who was afterwards Author of the Notes on the *Douay Bible*, published A. D. 1609. (Dodd's Church Hist. Vol. II. P. 391).

Some of the Remarks which appeared in the *last* Number of the Roman Catholic “ Orthodox Journal,” shall now be stated; as they may contribute to decide the question under consideration.

“ The first Part of the Old Testament came out” (at Douay) “ with the following Apology to the English Reader for its protracted delay—*At last, through God's goodness (most dearly beloved) we send you here the greater part of the Old Testament: as long since you received the NEW, FAITHFULLY TRANSLATED INTO ENGLISH.* The residue is in hand to be finished,

“ &c. &c. Not a syllable do we here find *condemnatory*
 “ of the Rhemish Edition; or the least allusion to its
 “ *suppression*: but we see the Publishers congratulating
 “ the English Catholics on their possessing this identical
 “ work, which is warranted to be a faithful translation.
 “ As to the *motives* ascribed to the Annotators: namely
 “ the advancement of the Queen of Scot’s interest*;
 “ it must be allowed they were extremely *dilatory* in the
 “ cause they had undertaken to forward, since nearly
 “ HALF A CENTURY passed away, before their LABOURS
 “ were completed.”

— — “ If such motives had actually instigated the
 “ Douay Doctors, to translate the Bible—if they had
 “ really blended *Politics* with *Religion*, in their AD-
 “ MIRABLE and UNANSWERABLE EXPOSITIONS of the
 “ intricate passages in Scripture; is it likely that the
 “ subtle but unprincipled Ministers of the Virgin Queen
 “ would have had recourse to the iniquitous measures they
 “ adopted, when the actions of those whom they sought
 “ to convict must have worked their own condemnation?

— — — “ Alas? to what lengths will the desire of
 “ reaping popularity induce some men to go!” The
 Member† of the Irish Roman Catholic Board, to whom

* “ These Notes were of English growth: they were written in
 “ agitated times, when the title of Elizabeth was questioned on the
 “ ground of legitimacy. Party spirit was then extremely violent:
 “ Politics mixed with Religion, and of course disgraced it. Mary
 “ had active partizans, who thought it would forward their pur-
 “ poses to translate the Bible, and add to it those obnoxious Notes.
 “ But very shortly after the establishment of the College at Douay,
 “ this *Rhemish Edition* was condemned by ALL the *Doctors of that*
 “ *Institution*.” &c. &c. &c.—(Report of a Speech at the Irish
 Roman Catholic Board on the 4th of last December.)

† In the Popish “ Orthodox Journal,” the *names* of individuals
 are uniformly introduced; sometimes with very little ceremony.
 I have preferred the more usual mode on such occasions of de-
 scribing an individual, by his public share in a public transaction.

the above charge against the Rhemish Annotators is attributed; "is, I believe, the *first Catholic*, who has attempted to justify the penal laws of Elizabeth, by asserting that the Douay Divines translated their Bible, for the purpose of advancing the interests of the Queen of Scotland, contrary to the fealty due to their lawful Sovereign."

"The *religious* doctrines of the Catholic Church have always been, and must still be, the same. The work in question, on its first appearance, raised a similar commotion among the *Puritan** party of that day, as the last edition of it has done in the present: but instead of yielding to the foul accusations of their enemies, and putting forth a renouncement of the supposed criminal Propositions, the Authors defended them, and exposed the fallacious reasonings and unjust conclusions adopted by their adversaries. And would it not be more *honourable* on our part, to follow the example set us by men, who sacrificed every thing to preserve their RELIGIOUS INTEGRITY, and hand it down to us PURE and UNSPOTTED?"

"Will he," (the Member of the Roman Catholic Board above referred to) "forward the cause of *Emancipation* one step, by this denunciation of our controversial writers?—No—He will injure it, by creating an ALARM in the mind of the RIGID CATHOLIC, lest it may lead to an *abandonment* of principle, and weaken that steady adherence to the UNALTERABLE DOCTRINES of OUR

* The first Exposure, however, of the late publication, appeared in the ESTABLISHED CHURCH REVIEW. The Popish policy of affecting, according to circumstances, an alliance with the pure Established Church of England, is too well known, to require notice here.

“ CHURCH, which has ever marked the sincere and disinterested Professors of them.


“ I cannot help here noticing the near approximation this conduct bears, to the now ruling maxim of the *self-constituted* English Board, to suppress and renounce all works, which may be considered obnoxious to the present liberal taste of Protestants; notwithstanding the latter are not very delicate in the dishes they serve up or a Popish palate. Somewhat more than twelve months ago, the Rev. Mr. Gandolphy completed a series of Controversial Discourses, which embraced nearly every topic of dispute between the various *sects of Protestants*, and the Catholics. In this arduous undertaking, the Rev. Author entered into the subject with peculiar animation, and displayed the most acute reasoning.”

The Roman Catholic Orthodox Journal proceeds in its endeavour to shew the similarity of the measures adopted against the late re-publication of the Rhemish Notes, to those used against Mr. Gandolphy's works; and adds:—“ What is the result of the attack made upon Mr. Gandolphy? Why that he has been released from his suspension, with his *principles unbent and unblemished*: not a single proof having been advanced to convict his works of doctrinal errors. And they are now in the highest estimation among the Catholic Clergy and Laity in England, Ireland, and America, as well as the Divines at Rome. ¶ *Just so will be the result of the disclaimer of the Irish Board, against the Notes of the Rhemish Testament,*” &c. &c.

The same Number of the Orthodox Journal quotes from the Roman Catholic historian, Dodd, the following character of *Dr. Bristowe*, who was the chief subordinate compiler and writer of the Rhemish Notes.

“ According to the characters given of him in *their records*,” (viz. in the records of the *Douay College*), “ he might rival *Allen* in prudence, *Stapleton* in acuteness,

“ *Campian* in eloquence, *Wright* in theology, and *Martin* in languages.”

The Popish historian, *Dodd*, or, rather, the Popish Divine, *Tootell*, who wrote a Roman Catholic “ Church History *,” under the assumed name of *Dodd*, was educated in the *English College of Douay*. At a subsequent period of his life, (about the year 1718), after having been *on the Mission* in England, he returned to Douay, in order to inspect the records of the College, and collect materials for his intended work. He received active assistance from the Vice-President of the College, and from others. He is, consequently, very good authority, for the testimony borne by the records of that seminary, as well as for its credited traditions. Now, what does he say of Cardinal Allen, to whom the Rhemish Notes are principally attributed? Does he state, that the records allude to the condemnation or suppression of a work of Doctors Allen and Bristowe, by the Douay Divines, or by any authority whatever? That a tradition to this purport was believed? or that such an event was ever heard of? No: yet he relates memorials concerning each of those Divines, with elaborate minuteness. His character of Dr. Bristowe has been stated. Of Dr. Allen, he says: “ The circumstances of his life . . . demonstrate that he was a person, whom Providence had a particular eye upon, from his first setting out: and that  he NEVER wanted either the DIRECTION, or protection of Heaven, in the parts he acted.” (Vol. II. p. 53.)

Such are the characters given of the compilers and writers of the Rhemish Notes, by the highest *Roman Catholic authorities* on the subject†.

* He published his “ Church History,” in three vols. folio, at Brussels; the first volume in 1737, the second in 1739, and the third in 1742, at the expence, principally, of the Duke of Norfolk, and other persons of rank.

† In the late splendid Edition of the Bible of the Church of Rome; (Manchester 1812), published “ by Permission” of the

The great importance of this part of our Enquiry, may justify the length to which it has been extended. It shall be closed, after a statement shall have been submitted to the reader, of the contents of the title-pages of the *Numbers*, in which the *Rhemish Notes* were lately published in Ireland. That statement shall be made according to the Report in several late publications: a Report, which, (as far as I have learned) is perfectly correct; and which has not been contradicted.

“ THE
“ HOLY CATHOLIC NEW TESTAMENT,
“ PATRONISED BY

“ HIS GRACE THE MOST REV. DR. O'REILLY, Roman Catholic Lord Primate of all Ireland, and Archbishop of Armagh.

“ HIS GRACE THE MOST REV. DR. TROY, Roman Catholic Archbishop of Dublin.

“ HIS GRACE THE MOST REV. DR. MURRAY, R. C. Coadjutor Archbishop of Dublin, and PRESIDENT of the ROYAL COLLEGE of St. Patrick's, MAYNOOTH.

“ THE RIGHT REV. DR. MOYLAN, Roman Catholic Bishop of Cork.

“ THE RIGHT REV. DR. POWER, Roman Catholic Bishop of Waterford.

“ THE RIGHT REV. DR. REGAN, Roman Catholic Coadjutor Bishop of Ferns.

“ THE RIGHT REV. DR. DELANY, Roman Catholic Bishop of Kildare and Leighlin.

“ THE RIGHT REV. DR. O'REILLY, Roman Catholic Bishop of Kilmore.

“ THE RIGHT REV. DR. MANSFIELD, V. C. of Ossory.

“ THE MOST REV. DR. BODKIN, Roman Catholic Warden of Galway.

Vicar Apostolic of the Northern District, and of Doctor Troy; the names of DOCTOR BRISTOWE and DOCTOR WORTHINGTON, are mentioned among the high Authorities for the Orthodoxy of the Notes.

“ THE REV. DR. JOHN MURPHY, Archdeacon of
“ Cork.

“ THE REV. DR. MAC CARTHY, Dean of Cork.

“ And nearly THREE HUNDRED *Roman Catholic*
“ Clergymen, in different parts of Ireland.”

Here, I wish to observe, that in the Church of Rome, *vast* and *peculiar* importance has uniformly been attached to an *official sanction* of a religious work; particularly of an Exposition of the Sacred Scriptures. The great Council of TRENT decreed, that such works should not be printed, unless first *examined* and *approved* of by the proper ecclesiastical authority; not only under a pecuniary penalty, but also under pain of ANATHEMA. They ordained, that the approbation should appear “*authentically*” “in the *front* of the book:” and they decreed, that all who should “keep, or *read*, books on sacred subjects, which “were not *so examined and approved of*, (without *discovering* their authors,)” should be visited with the same tremendous punishment of ANATHEMA. (Sess. 4. Decret. de editione et usu sacrorum librorum.)

Pursuant to this decree, the Rhemish Annotations have been published, with repeated solemn sanctions. The high authority of those sanctions has never been questioned: and, for the last two hundred and thirty-six years, the Notes have been considered strictly orthodox, by eminent Popish divines.

If they were really not agreeable to the orthodoxy of the Church of Rome, all the circumstances of the case would seem to press upon the whole *popish Hierarchy* in the united kingdom, an *immediate, unanimous specific*, and *direct* disavowal of the objectionable doctrines they contain. *Still*, however, they keep back, leaving the prohibition of the circulation of the work in question, limited to a single diocese; and the censure of its obnoxious doctrines, to the *general, ambiguous, evasive* declaration, of a single individual of their order, acting for himself only.

On the 4th of last December, it was declared, at the Roman Catholic Board, that "*there was not a moment to be lost*—the Catholics should, with one voice, disclaim "*those very odious doctrines.*" (Dublin Correspondent, December 5.) A Committee, for preparing the *disavowal*, was accordingly appointed *on that day*. Yet—what has been the result? Two months have nearly elapsed, since the day on which the Committee was appointed, when "*there was not a moment to be lost;*" but *no disavowal* has appeared. Nay more—it was announced in the principal Dublin paper in the Roman Catholic interest, (Evening Post, Jan. 13,) and it has not been contradicted, that the Roman Catholic Board was *extinct*!

The Reader will recollect, that the Courier of the 7th of January, laid before the public a statement, (1) of the High Popish Ecclesiastical Authorities, by which the Rhemish Notes were sanctioned: (2) of the gross errors contained in the short *history* of those Notes, reported to have been given at the Board; and (3) of the *necessary* connection of the doctrines avowed in the Notes, with the fundamental principle of the infallibility and divine authority of the Decrees of *Romish General Councils*. How has that statement been *answered*?

That the Roman Catholic Board are *extinct*.

The honourable conduct, and *fair promise** of the Board,


* The *fair promise* here alluded to, was described in p. 81; and may be found in the following statement taken from the Dublin Freeman's Journal of Friday, December 19, 1817.

"The Catholic Board met yesterday, at 3 o'clock, Owen O'Connor, Esq. in the Chair."


"THE RHEMISH NOTES."


"Mr. O'Connell moved that further time be granted to the Committee appointed to prepare a DISAVOWAL of the *bigotted and intolerant Doctrines* contained in the Notes to the Rhemish Bible. The Members of the Committee, he said, — — — — —, would be able to present their Report to the *next* Meeting of the Board. He wished to take this opportunity of saying, the *form* of denunciation

were adverted to with all the respect they deserved. The popish Priesthood were invited to follow their example, and co-operate in the useful measure *they proposed*. The promise, however, is not performed—and ~~the~~ the Priesthood remain silent—but, their leading newspaper informs us, that the Roman Catholic Board are *extinct* *.

was of little consequence. The object was to have it"  "as DIRECT, as EXPLICIT, as POSITIVE, and as COMPLETE as possible. — — — He should move at the rising of the Board, an adjournment to Saturday sennight — — — And, as he had already stated, the Rhemish Bible Committee would THEN be ready to Report the DISAVOWAL. Leave was given to the Committee, to sit again, until Saturday sennight;" viz. until the 27th of December, 1817.

Yet, to this day, (January 30, 1818) the promised Disavowal has not appeared; but in its stead, we have the dispiriting announcement, that the BOARD who promised it, are "*extinct*."

* The reader is probably aware, that the Church of Rome does not permit her Lay-members to discuss principles of Religion. According to her Doctrine, those principles must be received from her Pastors, as from a Divine and Infallible Tribunal. Popes and Councils have ever been tremblingly alive to the danger of their Laity examining their system. "WE FIRMLY PROHIBIT," (said Pope Innocent IV. in his Decree, dated July, in the 11th year of his Pontificate, and addressed to "*All the Faithful*,") "WE FIRMLY PROHIBIT any Lay-person from having liberty to discuss the Catholic Faith, publicly or privately. Whosoever shall act in a manner contrary to this Decree,  LET HIM BE INNODATED IN THE CHAIN OF EXCOMMUNICATION." Lab. & Coss. Concil. Tom. II. p. 617.

Decrees of Councils might be adduced, to the same effect: but references to former authorities, on this well known subject, must be unnecessary. DOCTOR TROY has officially declared the principle within the last few years, on a remarkable occasion. He informed a Committee of the Roman Catholic Board, that "the Board, or Aggregate Meeting have"  "NO RIGHT to discuss ANY SPIRITUAL points, which they may conceive to be involved in any question arising out of the Rescript;" (viz. of M. Quarantotti's). "These should be reserved for the consideration of the BISHOPS. — — — political matters alone should come under the cognizance of the Board, or the Aggregate Meeting." (Dub. Ev. Post, May 12, 1814.)

II.

Of the *Tendency* of the Doctrines of the Church of Rome,
stated in the 1st Section of 1st Part.

AFTER the statement which has been made, respecting Mr. Gandolphy's "Defence of the Ancient Faith," and the "Rhemish Annotations;" it might, perhaps, have been allowable to refer to each of those works, as authority for the doctrines of the Church of Rome. But the doctrines avowed by Mr. Gandolphy, and those which are asserted in the Rhemish Annotations, will naturally come under consideration, in a discussion concerning the *tendency* of the principles of the Divinity Class-book of Maynooth. ALL those doctrines necessarily follow, from the principles that have been stated on the authority of that book.

Our view of this part of our subject, if extended in proportion to the importance and variety of the objects which it might justly include, would far exceed the limits of such a publication as this. It shall be as narrowly contracted as circumstances seem to admit.

An Enquiry into the Tendency of the comprehensive principle first stated from the Maynooth Class-book, (*viz. The Infallibility of the Church of Rome,*) may shew that of the rest.

The Reader will remember, that the Decrees of Romish General Councils, and of Popes, which are held to be *infallible*, are so considered, as being undoubted dictates of the DIVINE SPIRIT—as the WORD of GOD.

Accordingly, the book of HIGHEST AUTHORITY for doctrine, in the Church of Rome, the "*Roman Catechism* *," published by order of Pope Pius the Fifth, pursuant to a decree of the great Council of TRENT †, informs the Roman Catholics, that the words of the *Pastors of the Church of Rome*, teaching her doctrine, are to be received as the word of the SAVIOUR himself—that is, the words of Pastors of the Roman Church, teaching doctrine duly sanctioned by her *General Councils*, are to be received as the WORD of GOD ‡. It should also be ob-

* There is no higher authority in the Church of Rome for her doctrine, than the celebrated "*Roman Catechism*." Some of the *most learned* Fathers of the COUNCIL of TRENT were selected in order to prepare it. They were employed in the work for FIVE YEARS. After the composition was finished, the Pope (Pius the 5th) submitted it to the examination of some most eminent divines, before its publication. It has ever since been received in the Roman Church, as decisive authority. Popes, Cardinals, and numerous Synods, have joined in recommending and applauding it. More than twenty such approbations of it are enumerated in the Introductory part of the Lyons edition, 1676: and Pope Clement the Thirteenth, in his Apostolic Letter of June 14, 1761, used these words. "Venerable Brothers, we most highly commend to you THIS BOOK (viz. the *Roman Catechism*), which the Roman Popes wished to be proposed to *Pastors*, as a *Rule of Catholic Faith*, and Christian Discipline; in order also, that all should consent in delivering doctrine: and we most earnestly exhort you in the Lord, to order it to be used by all who have the care of souls, in teaching the people *Catholic Verity*." The edition cited from, in this tract, is the *last* authorised one, of MADRID, 1816.

† The Professor of Manooth says, of the Council of Trent, that "all the Clergy ought to hold it in the *highest* estimation; since with respect to *dogmas*, it is as a compendium of all preceding synods; and with respect to *discipline*, it may justly be called a *Manual* for Priests, or for those who are to be initiated in the Priesthood." De Ecol. p. 442.)

‡ Accordingly Mr. Gandolphy states, that "a Catholic finds not more difficulty in assenting to *any* truth *she* (meaning the Church of Rome, or that Church represented by a *General Council*) pro-

served, that the unquestionable truth of the *Ecclesiastical Traditions* of the Church of Rome, has been solemnly sanctioned by *those Councils*: and every Popish Priest who is instituted to a benefice, takes an OATH, enjoined by the authority of the Council of TRENT, and the Bull of Pope Pius the Fourth, not only that he “*undoubtedly* receives” and professes ALL things, *delivered, defined, and declared*, by the SACRED CANONS and GENERAL COUNCILS, particularly the holy Council of Trent;” but also, that he “*most firmly* admits and embraces the apostolical” and ECCLESIASTICAL TRADITIONS, and the other observations and constitutions of the same Church” (of Rome:) and this OATH, taken by all beneficed Popish Priests, is a part of the CREED of the Church of Rome, which ALL her members are bound implicitly to believe.

Now, the doctrines avowed in the *Rhemish Annotations*, are either such as have been expressly and immediately sanctioned by General Councils, whose infallible and divine authority, is unquestioned in the Church of Rome; or, they are “*Apostolical and Ecclesiastical Traditions*” of that Church, applied agreeably to her *authorised* and uniform custom, by some of the most celebrated of her Divines. The *first* principle therefore, which has been stated from the Divinity Class-book of Maynooth, and which is the foundation of the whole Popish System, would necessarily confirm the doctrines in the *Rhemish Notes*. In truth, the various doctrines to which that fundamental principle *must* directly lead, have been so very faithfully detailed by the learned Popish Divines, who compiled and wrote the *Rhemish Annotations*, that our present subject of enquiry cannot be better elucidated, than by a selection from those Notes. Such a selection, therefore, shall now be submitted to the reader. Afterward, reference shall be made to other high Popish authorities.

“*poses to him as an Article of Faith*, than he would in admitting “the ORAL TESTIMONY OF GOD HIMSELF.” (Vol. I. p. 429.)

* (Note on Thess. ii. 12.) “ The adversaries,” (meaning Protestants) “ will have no WORD of GOD, but that which is written and contained in the Scripture ; but here they might learn — — — that *whatsoever* the lawful Apostles, Pastors, and Priests of God’s Church,² (meaning the Popish Priests and Church of Rome—see page 18, &c. and 10, of this) “ preach in the unity of the same Church, is to be taken for GOD’S OWN WORD.” (Note on John xiv. 28.) “ If the *heresy* or disease of this time, were Arianism, we should stand upon these places and the like against the Arians ; as we now do upon others against the PROTESTANTS, whose sect is the disease and bane of this time.” (Note on Titus iii. 10.) “ Not every one that erreth in religion is an *heretic*, but he only that after the Church’s determination, wilfully and stubbornly standeth in his false opinion, ~~and~~ not yielding to DECREE of COUNCIL, or the Chief Pastors of the Church therein: — — — Let our PROTESTANTS behold themselves in this glass, and withal let them mark all other properties that *old heretics* ever had, and they shall find all definitions and marks of an *heretic* to fall upon themselves ; and therefore, they must not marvel, if we warn all *Catholic* men, by the words of the Apostle in this place, to take heed of them, and to shun their preachings, books, conventicles, and companies†,” &c. (Note on Acts, xxviii. 22.) “ — — — The Protestant’s doctrine is evidently convinced to be *heretical*, by the same arguments that Christ’s Religion is proved to be the only true Doctrine of Salvation, and not an heresy — — — The CHURCH of GOD calling the PROTESTANT’S doctrine

* The following citations, stated faithfully and accurately, will shew whether the spirit and tendency of the Rhemish notes, were misrepresented, either in the *British Critic* or the *Courier*.

† Such, *precisely*, are the doctrine and discipline, of the Council of TRENT:—but they intimate to the Popish Bishop, that he ought to use his “ sword of excommunication,” according to the person, the *place*, and the *time*. (Sess. 25. c. 3.)

heresy, in the worst part that can be, and in the worst sort that ever was, doth right and most justly." (Note on Acts x. 9) " — — — by all which, we see how agreeably the use of *the Church's Service*," (meaning the Service of the Church of Rome, exclusively,) "is even at this time, to the Scriptures and primitive Church; and how *wicked* the Puritan Calvinists are, that count all such order and seasons of prayer, superstition: and lastly, how insufficient and unlike ¶ the *new pretended CHURCH SERVICE* of ENGLAND is to the primitive use, which hath no such hours of night or day, saving a little imitation of the old matins and even-song, ¶ and that in *Schism* and *Heresy*, and therefore not only unprofitable, but also DAMNABLE." (Mark xi. 17.) "A den of thieves." Note. "If the Temple was then a den of thieves, because of profane and secular merchandize; how much more *now*, when the house appointed for the Holy Sacrifice, and Sacrament of the Body of Christ, is made a *den for the Ministers of Calvin's breed*?" (Note on Mark xi. 16.) "He could not abide to see the Temple of God profaned; no, nor suffered those things to be done in it, which otherwise were not unlawful but honest, if they had been done in due place. How much less can He abide the *profaning* of the CHURCHES *now* with *heretical SERVICE*, and preaching of HERESY and BLASPHEMY *?" (Note on John xv. 14.)

* Thus Cardinal Allen, in his famous Defence of the Seminaries, concluded a long list of accusations against Protestants, in these words. "We charge them — — — finally, with BLASPHEMY, against CHRIST'S SACRIFICE, &c. &c. This crime, (he adds,) is necessarily connected with their DOCTRINE." Allen's Apol. for the Seminaries leaf 60, Montserrat, 1581. ¶ Bishop Burnett, writing of the Popish persecutors, who under Queen Mary, burned so many Protestants, states that "They said, the *Jews* were commanded to put *Blasphemers* to death; and those *Heretics* were such; for they blasphemed the SACRAMENT of the ALTAR, which was the BODY of CHRIST, and called it a piece of bread." Burnett's Hist. of the Ref. Part 2d. Book 2d. p. 306.

“ Whosoever, by *Heresy* or *Schism*, or for any other cause is cut off or separated from *the Church*,” (meaning, of course, the Church of *Rome*,) “ he can do no meritorious work to salvation ; ~~¶~~ neither can he be heard, though he PRAY ever so much in schism, because he is not in the Body of Christ, which is a condition necessarily required in prayer*.”

(Note on 2d Tim. ii. 17.) “ The speeches, preachings, and writings of *heretics*, are *pestiferous*, *contagious*, and *creeping like a cancer*. Therefore, CHRISTIAN men must never hear their sermons †, nor read their books ‡.” (Note

Compare with the above ; the remarkable annotation on Deuteronomy xvii. 8, mentioned in the note, p. 113 of this, and ~~¶~~ now adopted generally in our Popish Bibles, from Bishop Challoner.

* The reader will remember, that the *Maynooth* Book of Divinity, expressly consigns all, who are *Schismatics* in the judgment of the Church of Rome, to eternal torment in Hell : and represents even their *martyrdom*—though they die rather than deny their Redeemer—to be unavailable to salvation. (See page 12 of this.)

It is remarkable, that the passage of St. Paul's Epistle, which the Maynooth Professor applies as sentencing stedfast PROTESTANT MARTYRS to eternal damnation, was the *text* on which the Popish Doctor Smith preached at the burning of the ENGLISH MARTYRS, BISHOPS RIDLEY and LATIMER. “ *Though I give my BODY to be BURNED, and have not charity, it profiteth me nothing.*” (Burnett's Hist. of the Reformation, Part 2, Book 2, p. 319.) The historian adds that this Popish Doctor, “ compared their dying for *Heresy*, to Judas's hanging himself, and warned the people to beware of “ them, with as much bitterness as he could express,” &c. &c. (Burnett, *ibid.*) The comparison, however, by *Popish Doctors*, of those whom *they* call *Heretics*, with Judas, is frequently to be met. Thus—in the Rhemish Annotations (Matt. vii. 1.) “ Judge not.”—Note. “ — — — but to say that Judas, or an *Heretic* “ evidently known to die obstinately in *Heresy*, is DAMNED ; and in “ all other plain and manifest cases, to judge is not forbidden.”

† Accordingly, there is a “ *most rigorous* prohibition from the *holy See*,” still in force, forbidding all Roman Catholics to assist at the preachings, &c. of *Heretics*: which prohibition Mr. Gandolphy was accused of violating—and (what, it seems, was *still worse*)—of publishing the scandal. (See page 40 of this.)

‡ DOCTOR POYNTER, faithful to this divine precept, stated to a

on Mark iii. 12.) “ The confession of truth is not grateful to God, proceeding from every person. The *Devil* acknowledging our Saviour to be the Son of God, was bidden to hold his peace: PETER’s confession of the same, was highly allowed and rewarded. Therefore, neither *heretics’* sermons must be heard; no, not though they preach the TRUTH: so is it of their PRAYER and SERVICE, which being never so good in itself, is not acceptable to God out of *their* mouths; yea, it is no better than the *howling* of *wolves**.”—(Note on 1 Timothy iv. 1.) “ It is the proper description of *heretics*, to forsake their former faith, and to be apostates, as the Greek word importeth: to give ear to particular *spirits* of error and *deception*, rather than to the SPIRIT of CHRIST in *his Church*; ¶ to follow in hypocrisy and shew of virtue, the pernicious doctrine of *devils*†, who are the suggesters and prompters of all sects,” ¶ “ and are lying spirits in the MOUTHS of all *heretics*, and false preachers: — — — The Apostle noting once before also, in this same Epistle, that *heretics* have *no conscience*, which is the cause both of their fall, and of their *obduration* in *heresy*.”——(Note on Rom. xvi. 18.) “ Howsoever *heretics* pretend in words and external shew of their sheep’s coat, indeed they seek but after their own profit and pleasure; and by the Apostle’s own testimony, we are warranted so to judge of them, as of men that indeed” ¶ “ have no religion ‡, nor conscience.”

Committee of the House of Commons, that he could not, consistently with his duty, permit a Roman Catholic child, to read a passage of the Sacred Scripture, taken from a PROTESTANT BIBLE, even though it agreed in every word, with the corresponding passage in the Bible of the Church of Rome.

* See the note on 2d John, ver. 10, p. 108 of this.

† The tenet of the Church of Rome, that the Protestant Religion is inspired by the *Devil*, and that Protestant Preachers are the *Devil’s Ministers*, will be adverted to more particularly in the sequel. See p. 118—122.

‡ WE,” (says Mr. Gandolphy) “ refuse holiness and all theological “ virtue, to every other class of Christians,” &c. (vol. ii. p. 101.)

(Note on Acts xix. 19.) “ A Christian man is bound to *burn* * and deface all wicked books, of what sort soever,” ¶ “ especially *heretical* books,” &c. (Note on Heb. v. 7.) “ These words have our ENGLISH TRANSLATORS perniciously and most presumptuously corrupted. — — — They follow herein, the singular presumption of Calvin: — — — — to set the same,” (viz. the “ sense of that *impious* and *arrogant Sectary*” Calvin †) “ down for very Scripture of God’s blessed word, that is intolerable, and passeth all impiety: and we see plainly that they have no *conscience* — — nor other purpose, but to make the poor readers believe, that their opinions be God’s own word, and to draw the Scriptures to sound after the fancy of *their heresies*. But if the good reader knew for what point of doctrine they have thus framed their translation, he would

And in another place; “ It is absolutely impossible to describe the “ religious principles of a PROTESTANT: — — — I will carry the “ point farther, and maintain that he has NONE.” (Vol. ii. p. 219.) Surely this ought to have appeased the learned Popish Divines, who sent the accusation against him to Rome, for being too accommodating in his writings to the *heretical Protestants*. (See p. 48, &c. of this.)

Might it not have pleaded ¶ *even with a VICAR APOSTOLIC, against his suspension?*

* The present POPE PIUS VII. commenced his Pontificate, with an attempt to enforce this precept. (See his “ *Encyclical Letter* to “ *all Catholic Bishops*,” dated Venice, May 15, 1800, p. 12, 13, printed for Keating and Browne, London) He first speciously described the books which were to be *burnt*, as those which opposed the “ DOCTRINE OF CHRIST;” but immediately afterward, *explained* this doctrine to mean, what the “ voice and authority of PETER,” (unquestionably including the authority of Peter’s alleged representatives, the POPES), had enjoined. He farther proclaimed, that they who did not obey *this* doctrine, were not even to be reckoned amongst the flock of CHRIST. (Ibidem.)

† In another Annotation we are informed, that the Calvinists who were put to death for their Religion during the persecutions in France, since they died “ in defence of *their heresies*,” were, “ on “ that account, *more damnable*.”

I am not a Calvinist—but I felt not the less horror, on perusing this shocking Annotation.

abhor them, to the DEPTH of HELL. — — — — —
 ¶ Woe be to *our poor country*, that *must* have such books, and read such translations*!" &c.—(Note on Acts ii. 23.)
 “*Abhor those new Manichees of our time*, both LUTHERANS and CALVINISTS, that make GOD the author and cause of Judas betraying of Christ, no less than of Paul's conversion,” &c.


(Note on 2d Epistle of St. John, ver. 10.) “Many a good honest shepherd knoweth a *wolfe*, that cannot define him; but the Apostle saith, if he bring not this doctrine, he is a seducer. So holy Church saith *now*, Christ is really in the blessed Sacrament, *under the form of bread and wine*, &c.” If therefore, he bring not this doctrine, he is a seducer and an *heretic*, and *we* must avoid him, whether in his own definitions and censures he seem to himself an *heretic* or no.”

“Though in such times and places, where the community or most part are *infected*, NECESSITY often forceth *the faithful* to converse with such in worldly affairs, to salute them, to eat and speak with them; and *the Church*, by decree of *Council*, for the more quietness of timorous consciences, provideth that they incur not excommunication or other censures, for communicating in *worldly* affairs with any in this kind, ¶ except they be *by name* excommunicated, or *declared* to be *heretics*†: yet even

* The *translation*, which (we are here informed) ought to make the good Popish reader of the Rhemish Notes, *abhor* it's Protestant authors to the *depth* of *hell*, is adopted in our present Authorised Version.

† This *exception* is in exact conformity with the decrees of Councils.

In the Directory for *Confessors*, entitled “CASES of CONSCIENCE,” published by order of Pope Benedict XIV. the following question is proposed, and answered. “Sergius, saluted by one excommunicated by the greater excommunication, uncovered his head to him, merely in *politeness*. Query. Has he thereby *sinned*, and subjected himself to the lesser excommunication?” Answer. Yes, *if the excommunicated person* was “*non toleratus, sed vitandus*.” “The action was not *politeness*, but *perverseness*, being AGAINST THE “SACRED CANONS.”———On the ground of “CHARITY, he ought

in worldly conversation and secular acts of our life, we must avoid them as much as we may, because their familiarity is many ways *contagious* and noisome to good men, namely, to the simple: but in matters of religion, in praying, *reading their books*, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, it is"  "a GREAT DAMNABLE SIN to deal with them."

(Gal. i. 8.) "But though we or an angel from heaven, preach a Gospel to you, besides that which we have preached to you, let him be anathema." Note. — — — — —

— — — — — "Whereby we may see that it is a great pity and shame, that so many follow Luther and Calvin," &c. "into a NEW GOSPEL. — — — — —"


— — — — — Fifthly. This CURSE or EXECRATION pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostle's time, that preached otherwise than they did, but it pertaineth to all times, preachers, and teachers, unto the world's end, and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they received in the unity of the Catholic Church. — — — — —

— — — — — Lastly. S. Hierom useth this place, wherein the Apostle giveth the CURSE or ANATHEMA * to all *false teachers* not once but

"to have refused to return the salute, in order to make the excommunicated person repent." (P. 245.) Sergius is, however, considered innocent, *if* the excommunicated person was *tolerated*.—Whenever the Church of Rome has ventured to issue her excommunication against *alleged heretics* or their *favourers*, by name, (it can scarcely be necessary to observe) they were *non tolerati, sed vitandi*.

* According to the *Divine Word*, as declared in this Note, by the "*Pastors of the Church of Rome, teaching her doctrine*," (see p. 101.) the REV. MR. GANDOLPHY has issued ANATHEMAS from the Popish Pulpit, and published them from the press of London; and these ANATHEMAS, directed against the PROTESTANT PREACHERS of the EMPIRE, and against ALL who teach any doctrine different from that of the Roman Church, have been twice solemnly sanctioned from the *Pope's Palace*, and are *now* circulated under that sanction, amongst the body of the KING's Roman Catholic subjects!

twice *," (viz. referring to verses 8 and 9), " to prove that the zeal of *Catholic* men ought to be so great towards *all heretics*, and their doctrines, that they should give them the ANATHEMA, though they were never so dear unto them : in which case (saith this Holy Doctor) I would *not spare MINE OWN PARENTS.*"

(Note on Romans ix. 3.) " ANATHEMA, by use of Scripture, is either that which by separation from profane use, and by dedication to God, is holy, dreadful, and not vulgarly to be touched : or contrarywise, that which is rejected, severed, or abandoned from God, as CURSED and DETESTED, and therefore is to be avoided. And in *this latter sense*, (according as St. Paul taketh it, 1 Cor. xvi. If any love not our Lord Jesus Christ, be he anathema, that is to say,  AWAY WITH HIM†, *accursed be he, beware you accompany not with him*) the Church and HOLY COUNCILS use the word for a CURSE and excommunication against *heretics*, and other notorious offenders and blasphemers," &c.

(Preface, p. 16.) " No *heretics* have right to the Scriptures, but are *usurpers*: the *Catholic Church* being the true owner and faithful keeper of them. *Heretics* abuse them, corrupt them, and utterly seek to abolish them, though they pretend the contrary."

" Who are you, and from whence came you? What do you in MY POSSESSION‡, that are none of mine? By

* See, in p. 124 of this, the " *Response*" of the Popish Ecclesiastics, assembled in the great COUNCIL of TRENT; shewing the zeal with which this Council (to be held in such HIGH ESTIMATION by all Popish Priests, according to the Maynooth Class-book of Divinity) have observed *this* rule, against all stedfast believers in the PROTESTANT FAITH; and against all others, whom *they* called *Heretics*.

† See p. 126, 127, of this.

‡ The Popish Doctors represent these words of *Tertullian*, as *justly* applicable to the Church of *Rome* addressing all *heretics*.—And the COUNCIL of TRENT has proclaimed a special ANATHEMA against all, who shall *continue* to *occupy* and receive, and convert to

what right, Marcion, dost thou cut down *my* wood? —
 ——— And you, the rest, why do ye sow and seed for
 these companions at your pleasure? It is *my* possession,
 I possess it of old, I have assured origins of it, even from
 those authors, whose the thing was. I am heir of the
 Apostles*. As they provided by their Testament, as they
 adjured me, so do I hold it. You surely they disinherited
 always, and have cast you off as foreigners, as enemies."

(Note on Heb. xiii. 17.) — — — — — "*Heresy* and
 the like *damnable* revolts from the Church of God, is no
 more than a REBELLION and disobedience to the *Priests*
 of God's Church; when men refuse to be under *their* dis-
 cipline, to hear *their* doctrine, and interpretation of Scrip-
 tures, to OBEY *their* laws and counsels. This disobedi-
 ence," ¶ "and REBELLION from the Spiritual Governor,
 under *pretence* of obedience to the temporal, is the BAIN
 of OUR DAYS, and especially of OUR COUNTRY†; where these new Sects are properly maintained by this
 false principle, that the Prince, ¶ in matters of soul and
 religion, may command the Prelate," &c.

(Note on John x. 1.)—"Whosoever taketh upon him to
 preach without lawful sending, and to administer sacra-
 ments, and is not canonically ordained by a *true Catholic*
 Bishop, to be a curate of souls, parson, bishop, or what
 other spiritual pastor soever, and cometh not in by lawful

their own use, any part of the property, revenues, &c. &c. which the
 Church of *Rome* calls *her own*. (Sess. 22. cap. 11.) An interesting
 document on this subject, has lately been issued by the present Pope,
 addressed to the KING of SPAIN, in which his Holiness adduces the
 authority of a General Council, held under Pope Symmachus,
 (early in the 6th century), to prove the *divine* and *exclusive* right of
 Romish Ecclesiastics, to the entire disposal of *Church property*; on
 which he has *permitted* King Ferdinand's Government to lay a tax,
 for the pressing necessities of the State.

* See the Maynooth Professor's statements on this subject,
 p. 18, 19, of this.

† See the Maynooth Professor's statements, p. 23, 24, of this.

election and *Holy Churches* ordinance to that dignity, but breaketh in against order, by force or favour of men, and by human laws, ¶ HE is a THIEF and a MURDERER *. So came in ARIUS, CALVIN, LUTHER, and ALL HERETICS: and all that SUCCEED them in ROOM and DOCTRINE: and *generally* every one that descendeth not by lawful succession, in the known or ordinary line of *Catholic* Bishops and Pastors, that have been in all countries since their conversion," &c.

(Note on Heb. v. 1.) — — — — — And whereas the PROTESTANTS will have no priests, priesthood, nor sacrifice, but Christ and his death; — — — — — Why standeth not his death as well with sacrifice as with sacraments: as well with PRIESTHOOD†, as with other ecclesiastical functions? There is no other cause in the world, but that sacrifice being the most principal act of religion that man oweth to GOD, both by HIS law, and by the law of nature, ¶ "the devil‡, by these *his ministers*, under *pretence* of deferring or attributing the more to Christ's death, would abolish it."

(Rev. ii. 6.) "Because thou hatest the deeds of the

* It might, at first sight, appear that the Professor of Maynooth describes the PROTESTANT CLERGY as Thieves and Robbers only, (see p. 21 of this): but since he represents them as leaders of a *damnable schism*; and quotes the authority of *Augustin*, to prove that a schismatic is guilty of *homicide*, (see p. 12 of this.) Does he not come as *near* to the charge in the Rhemish Annotations, at least as circumstances seem to render politic?

DOCTOR TROY's sanction (with his *regular formula*) was given to a plainer mode of speech, adopted by Bishop Challoner, in his note on St. Jude, ver. 11, "gone in the way."—*Heretics* follow the way of CAIN, by MURDERING the souls of their brethren, &c. &c. (Dub. New Test. 1810.)

† See WATERLAND on the EUCHARIST, (twelfth sermon) for a particular and just description of the *spiritual* "SACRIFICES," to be offered up by the CHRISTIAN PRIESTHOOD, in the celebration of the HOLY COMMUNION.

‡ See Note in p. 106.—See p. 118—102.

Nicholaites." Note—"Heretics have their callings of certain persons — — — these had their name of Nicholas, one of the seven first deacons that were chosen (Acts 6), who is thought to have taught community of women, or wives, and that it was lawful to eat of meats offered to idols: which latter point is such a thing, as if one should hold it lawful to receive the bread or wine of the new communion, which is a kind of *idolothyta*, that is, *idolatrous meats*." ¶ "For though such creatures be good by creation, yet they are made *execrable* by *profane blessing* of *Heretics* or *IDOLATERS*. And concerning the name of *Nicholaites*, given here by our Lord himself to *those Heretics*, it is a very pattern and mark unto *the faithful* for ever, what kind of men they should be, that should be called after the like sort, *Arians*, — — — *Lutherans*, *Zuinglians*, &c."


"We see here, that of *all things*, **CHRISTIAN PEOPLE**, ¶ (especially **BISHOPS**) should have **GREAT ZEAL** against *Heretics**, and *hate* them; that is, their wicked doctrine

* We are farther informed, in the Rhemish Annotations, republished in Ireland, that to the Church of *Rome*, has been committed "All kind of discipline and punishment of offenders, either " spiritual, which is directly meant, or *corporal*, so far as it tendeth " to the execution of the spiritual charge. — — Of which sort are " excommunications — — — anathematisms — — — and other " censures, and *penalties*, or *penances*, enjoined — — — in the " exterior courts of the Church, for punishment — — — specially, " of *heresy*, and *rebellion* against the Church and the chief Pastors " thereof." (Note on the words "Whatsoever thou shalt bind," Matt. xvi. 19.)


And we are also assured, that "God has placed the Bishops " and Pastors of the Church of *Rome*, in the regimen of the Church, " with much larger privilege than ever he did the old Priests over " the synagogue." (Note on Acts xv. 6). And ¶ the new Dublin Bible, (as well as that of the Popish Bishop *Challoner*, so often published with the sanction of various authorities, *Dr. Troy* and others) contains a most remarkable *Note*, which is not to be found even in the *Douay Bible*, persecuting as its comments are; viz. (Deut. xvii. 8.) note. "Here we see what authority God was pleased to give " to the Church Guides of the *Old Testament*, in deciding without

and conditions, even as GOD hateth them. For which only zeal, our Lord saith here, that he beareth with some Churches and Prelates, and saveth them from perishing."

(Note on Rev. ii. 20.) "He warneth *Bishops** to be

" appeal, all controversies relating to the law; promising that they should *not err* therein, and  PUNISHING with DEATH such as proudly refuse to obey their decisions; and surely HE HAS NOT DONE LESS FOR THE CHURCH GUIDES OF THE NEW TESTAMENT†."

* The Remarks of the Bishop of Llandaff on the OATHS taken by the Popish BISHOPS and Beneficed PRIESTS, are *particularly* entitled to the most serious attention of the PROTESTANTS of IRELAND. See Comp. View, p. 230—244.

The COUNCIL of TRENT (the Maynooth Professor's Manual for Popish Priests) has commanded, that the "*principal object*" of every Archbishop and Bishop, in his annual or biennial visitation, shall be to bring in *the orthodox* doctrine,  HERESIES being EXPELLED, (Sess. 24. c. 3.) They proceed to enjoin the cultivation of good morals, innocence, peace, and religion; and to recommend, *charity* as the Rhemish Annotators do. They do not, however, specify the mode in which the Popish Bishops are to *expel* heresies. *That branch* of Christian charity they leave decided by former decrees of Councils, and of Popes. The nature of the decision is well known, and abundantly explained in the Rhemish Annotations. The chief director of those Annotations, (Cardinal Allen), ascribed the attempts of Pope Gregory the Thirteenth, and his emissaries from Rhemes, Rome, &c. which authentic records prove to have been directed against the *Protestant Government* and *peace* of England; to "his Holiness's great BENIGNITY—his desire to reduce the "lost sheep of his fold—and his *special LOVE*" of England. Of the emissaries he adds, "they *PRYED* so noble a country—to see it deceived by so improbable and barbarous a HERESY." Allen's Apol. for the Seminaries at Montserrat, 1581. leaf, 28, 83.

Thus, the Treasons and Conspiracies against Queen Elizabeth's Government, were dictated by Christian Charity—by BENIGNITY, LOVE, and PITY.

† In this comment, Bishop *Challoner* seems to have concentrated the spirit of several of the persecuting Douay Notes, which he omitted.

Mr. Gandolphy states, "that in the Priesthood of the Church of *Rome*, have centered ALL the prerogatives of the Priesthood of "Melchisedek, and of the seed of Aaron." (Vol. IV. p. 112.)

zealous and stout, against false prophets and *heretics*, of what sort soever, by alluding *covertly* to the EXAMPLE of HOLY ELIAS, that in ZEAL ☞ “KILLED FOUR HUNDRED and FIFTY false prophets of Jezebel, and spared not Achab nor Jezebel themselves, but told them to their faces, that they troubled Israel, that is, THE FAITHFUL people of GOD,” &c.

(Rev. xvii. 6.) “Drunk with blood.” Note, “It is plain that this woman signifieth the whole body of all the persecutors, that have and shall shed so much blood of *the just*: of the prophets, apostles, and other martyrs, from the beginning of the world to the end. The PROTESTANTS foolishly expound it of *Rome*, for that *there* they put ☞ *heretics* to death, and allow of their punishment in other countries; but *their* blood is not called the blood of saints*, no more than the blood of *thieves*, *mankillers* †, and *other malefactors*: for the shedding of which, by order of justice, no commonwealth shall answer.”

(Luke ix. 55.) “And turning, He rebuked them, saying, You know not of what spirit you are.” Justice, nor all rigorous punishment of sinners is here forbidden, nor Elias’s fact reprehended, ☞ nor *the Church* nor *Christian princes* blamed for putting *heretics* to death ‡; but that

* Mr. Gandolphy calls the MARTYRS of the CHURCH of ENGLAND, “*Fox’s Fanatics*,” (Vol. I. p. 437.); and describes the virtuous ARCHBISHOP CRANMER as “*the impious Cranmer*.” But, other parts of his writings were (it seems) too *accommodating* to the *heretical Protestants*; and Mr. Gandolphy was SUSPENDED.


Even BOSSUET, referring to our REFORMATION, says, “RIDLEY, LATIMER, and the other *pretended* martyrs of the English Reformation,” &c. &c. Hist. des Var. L. 10. Paris, 1688. Vol. II. p. 65.


† They whom the Church of *Rome* calls *schismatics* (the Reader will remember) are guilty of *homicide*. So says the Maynooth Professor, in his Divinity Class-book, (see p. 13 of this.)

‡ Such is the *Popish* Exposition (republished in the United Kingdom, in 1816) of one of the most MERCIFUL passages in the whole GOSPEL of MERCY!

How different the comments of the divines of the CHURCH of ENGLAND! The Samaritans were really both *schismatics* and *here-*

none of these should be done for desire of our particular revenge, or without discretion and regard of their amendment, and EXAMPLE to OTHERS. Therefore St. PETER used his power upon Ananias and Sapphira, when he struck them both down to death, for *defrauding the Church*."

"I appeal to Cæsar." (Acts xxv. 11.) Note. "If St. Paul, both to save himself from whipping and from death, sought by the Jews, doubted not to cry for succour of the Roman laws, and to appeal to Cæsar, the prince of the Romans, not yet christened: how much more may  WE CALL for the aid of CHRISTIAN PRINCES, and THEIR LAWS, for the *punishment of heretics*, and for the *Church's* defence against them?"

"And he said, No: lest perhaps gathering up the cockle (the *tares* in our translation) you may root up the wheat also, together with it." (Matt. xiii. 29.) Note. "The good *must tolerate* the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day, Otherwise where ill men  (be they HERETICS or *other malefactors*) may be punished or suppressed, without disturbance* and hazard of the good,

tics. (See Whitby on this verse.) They opposed, not our Lord's pretended vicar, but the DIVINE SAVIOUR HIMSELF. The example of *their* punishment by fire from HEAVEN, would have effectually contributed to *convince* others. Thus the arguments which the Church of *Rome falsely* alleges, to justify *her* invocation of the *secular arm*, might have been *truly* used by the disciples, for imploring HEAVEN against the Samaritans.

And though our gracious Redeemer did *not reprehend the act of Elias*, which was divinely authorised under the *old dispensation*; how opposite is the conduct which (according to his express declaration) the *true spirit* of HIS GOSPEL dictates!

Will not the divines of the Church of *Rome yet* condemn her monstrous practice of imploring the aid of princes and magistrates of her communion, for the punishment of those whom she calls *heretics*?

Alas!—They *cannot*, while they support her *General Councils*.

* Here we have a *particular* and very instructive explanation of the

they may, and OUGHT, by public authority, either spiritual or temporal, to be *chastised*, or EXECUTED."

(Note on 2d Tim. iii. 9.) All *heretics*, "in the beginning, seem to have some shew of truth; God, for just punish-

Doctrine of the *Church of Rome*, concerning TOLERATION. This same Doctrine is stated more *generally*, in the Maynooth Divinity Class-book, and quoted with approbation from Bossuet. (See p. 27 of this.) "*The Church* — — — *tolerates* that, which it *cannot* punish without grievous disturbance." The Maynooth Professor's favourite authority, *Bossuet*, also assures us, that "the exercise of the power of the sword, in matters of RELIGION and CONSCIENCE, cannot be made a subject of *doubt*, without weakening and maiming the public strength, so that there is no illusion more dangerous, than to consider TOLERATION, as a character of the TRUE CHURCH — — — in a word, it" (viz. the use of the *sword* in matters of religion and conscience) "is a CERTAIN RIGHT; but moderation should nevertheless be used." (Hist. des Var. &c. Paris, 1688. L. 10. Vol. II. p. 108.)

On this same principle, Mr. Gandolphy, in his applauded work, justifies the INQUISITION (Vol. IV. Note in p. 259.); and in another place, after having stated that a PROTESTANT has NO RELIGIOUS PRINCIPLES; he adds, "it is the absence of principle—this *tabula rasa* of Religion; which is to be honoured with the golden name of TOLERATION — — —" (Vol. II. p. 219.) "— — — indeed this TOLERATION so extolled as the genuine feature of Protestantism, and the result of *true* wisdom and moderation, is in itself the mere effect of political interest, or rather of INDIFFERENCE to ALL RELIGION." (Vol. II. p. 222.)

The present POPE, who has restored the INQUISITION, where he was ABLE to do so, has also furnished us with the following OFFICIAL DOCUMENT concerning TOLERATION, well worth attention:

"A Messieurs-les Ministres Etrangers, résidants près le Saint Siège."

"Du Palais Quirinal, le November 30, 1808.

&c. &c. — "Il est également FAUX et CALOMNIEUX, que le concordat ait consacré LA TOLERANCE des autres cultes" — — — &c. &c. &c.

"Le Cardinal,

Signed by order.

BARTHELEMI PACCA.

"Relation de ce qui s'est passé à Rome—on pieces officielles et authentiques, &c. A Londres: Keating, Brown et Keating. 1812."

ment of men's sins, permitting them for *some while*, in some persons and places, to prevail, but in short time God detecteth them, and openeth the eyes of men, to see their deceits, insomuch that, after the first brunt, they are maintained by *force* only, all wise men in manner seeing their falsehood; though, for troubling the state of such commonwealth where unluckily they have been received, **THEY CANNOT BE ⚔ SUDDENLY EXTIRPATED.**"

(Note on Rom. i. 8.) — "This word *Roman* is added *catholic*, in many countries where sects do abound, for the better distinction of TRUE BELIEVERS, and *heretics*; which in all ages did hate and abhor the *Roman* faith and Church ⚔ as ALL MALEFACTORS do their JUDGES and CORRECTORS."

Such are some of the doctrines of the Church of *Rome*, essentially connected with the fundamental principle of her *Infallibility*; and established on that principle, by her ablest divines. Such her authorised exposition of the DIVINE WORD; now re-published in IRELAND—and re-published in her BIBLE.

If the limits of this tract were sufficiently extensive, it should now be shewn, by a separate examination of each of those doctrines; that every one of them is confirmed by the above-mentioned principle, cited from the Divinity Class-book of Maynooth, asserted by Doctor Troy in his Pastoral Letter of 1793; in fine, avowed by all our Popish Divines of the present day, and taught in all the Catechisms of the Church of Rome. I will only request the Reader's attention to some farther statements, respecting the *most objectionable* of the doctrines above-mentioned.

(1) Respecting that which represents the PROTESTANT RELIGION as inspired by the *devil*: and the PROTESTANT CLERGY, as *ministers* of the *devil*.

(2) That which sanctions an appeal from Popish Priests, to princes and magistrates of their communion, for the aid of the *secular arm*, in punishing and extirpating those whom *they* call *heretics*.

(3) The monstrous and dangerous pretension of the Church of *Rome*, to a jurisdiction over Protestants.

(1) The Reader will recollect, that the *Professor* of *Maynooth* has informed the students in divinity, that “the deadly tongues of *heretics*” are “the gates of hell;” which shall not prevail against the true Church of the Redeemer. This is stated in the *Maynooth Class-book*, (p. 24, 25.) on the authority of a *General Council*, held in the sixth century. Again, Mr. Gandolphy exclaims, in his “*Defence of the ancient Faith*,”—“Does not common sense suggest to them, “that one of the two, (*viz.* either ‘the *Protestant Bishop of London*,’ or ‘a *Catholic Preacher*,’) must necessarily be be an *emissary* of the *spirit of darkness*, a *disciple* of the *father of lies*; an advocate of error? It can hardly be necessary to say, that the above epithets are intended for the *Bishop of London*, and, in his lordship’s person, for *Protestant Preachers* in general.

But a higher authority than Mr. Gandolphy—a higher authority than the *Maynooth Professor*—which also the *Professor* confirms to the utmost of his power—a higher authority, if possible, than the *Rhemish Notes*—an authority, than which there is *not one* higher in the Church of *Rome*—the celebrated “*Roman Catechism*,” proclaims, that “as the Church of *Rome* CANNOT ERR in declaring the “discipline of *faith* and *morals*, since it is governed by the “*HOLY SPIRIT*; so every other society, which arrogates “to itself the *name* of a CHURCH, must be involved in the “most pernicious errors of doctrine and morals; because “it is led by the *spirit of the devil*.” (P. 81.) Can we, therefore, be surprised that a divine of the Church of *Rome*, firmly believing this doctrine, should consider *Protestant Preachers*, or any *Preachers*, except *Popish Priests*, “the severest curse with which the Almighty visits the sins “of any people.” A curse so great, that Heaven would “more mercifully” pursue them “with *pestilence, fire, and sword*.” (*Gandolphy’s Def. of Anc. Faith*, Vol. I. P. 220.)

I know not of any Popish Divine, who has given a more full and *edifying* account of this doctrine, than a late *Vicar Apostolic*—the learned Popish Bishop Walmesley, who wrote what he called “A History of the Christian Church, chiefly deduced from the Apocalypse,”—with the signature of “*Pastorini*.” His exposition of a part of the ixth chapter of the Book of REVELATION, is eminently entitled to attention here.

(Revel. ix. 1.) “And the fifth Angel sounded the trumpet, and I saw a Star fall from heaven unto the earth; and to him was given the key of the bottomless pit.”—“Here,” says Bishop Walmesley, “is a description of the rise and progress of the *Reformation*. This trumpet begins with announcing to us, the *fall* of a *Star* from heaven. A very just emblem of the apostacy of LUTHER. — — — This new Evangelist commenced that fatal *defection* from the ancient faith, which was styled the *Reformation*; — — — there was given to *him* the key of the *bottomless pit*. To ST. PETER were given the keys of HEAVEN, but to LUTHER was given the key of the *bottomless pit*. — — — Luther boldly opened the bottomless pit, or the *gates of hell*, to endeavour to prevail against that Church.” (Viz. the Church of our Redeemer). (Rev. ix. 2.) “And he opened the bottomless pit; and the smoke of the pit arose, as the smoke of a great furnace, and the sun and the air were darkened with the smoke of the pit.” Comment. “LUTHER therefore opened the door of hell, and there issued out a thick smoke, as from a great furnace. What can this thick smoke be, but a strong spirit of seduction, which ~~had~~ had been *hatched* in hell, or had the Devil for its parent, and which, at Luther’s opening *hell’s door*, immediately burst out. Impregnated with *this steam*, or *spirit of seduction*, he brought forth a doctrine big with delusion and error.” (Rev. ix. 3.) “And from the smoke of the pit, there came out locusts upon the earth: and power was given to them, as the scorpions of the earth have power.”

Comment. "From the smoke of the abyss, is generated a swarm of *locusts*, that disperse themselves over the earth: the meaning of which is, that the spirit of seduction, denoted by the smoke of the abyss, raised up a number of Sectaries, or *Reformers* as they called themselves. LUTHER was *first* intoxicated with this delusive *spirit*, which presently after insinuated itself into," &c. &c. &c. "CALVIN, — — CRANMER, and many others. Being of the nature of *locusts*, these Reformers," &c. &c. — — — — "Heretics are compared to *locusts* (says St. Jerome)" continues Bishop Walmesley, "because locusts are a species of insects *extremely hurtful to mankind*," &c. &c. — — "These locusts have peculiar qualities not to be found in the common locusts. They have the power of *scorpions*; that is, a power of stinging. This allegory shews, that the *reformed* sects here signified by the *locusts*, were," &c. &c. (Rev. ix. 4.) "And it was commanded them, that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads." Comment. "The *locusts*, or the sects of PROTESTANTS, are not allowed by Almighty God to hurt the *grass* of the *earth*, that is, the whole body of the common *Faithful*," &c. &c. In commenting on a subsequent verse, the Popish Vicar Apostolic informs us, that the name of the "infernial spirit," who was prompter and king of the Reformation and Reformers, is *Abaddon*, or Exterminator, Abolisher, Destroyer. (See Rev. ix. 11.) And he adds, "One cannot but lament the misfortune of PROTESTANTS, in voluntarily admitting over them such a king, and enlisting under his banner." (P. 241.) The Popish Bishop proceeds to predict the *rapid approach* of the *destruction* of PROTESTANTISM—the overthrow of that work of the *Devil*; and kingdom of the *infernial destroying Spirit*: but this part of his Exposition is not so immediately connected with the particular doctrine under our consideration.

The above comments are precisely conformable to the

doctrine of the Church of *Rome*: and we are informed, in the advertisement printed in the first number of the splendid folio edition of the Roman Catholic Bible, published *lately* at Manchester, with permission of *Doctor Troy*, and of the *Vicar Apostolic* of the Northern District, that ➤ “A VALUABLE EXPOSITION of the APOCALYPSE, “ by the late pious and learned Bishop Charles Walmesley, “ under the Name of Pastorini, was published in 1771.” And the said Bishop Walmesley is announced amongst the high authorities for the notes in the Manchester Bible; together with the Rhemish Doctors, *Bristowe* and *Worthington**. I have taken the above extracts from the 2d edition of the *Valuable Exposition*† of the Apocalypse, 1798.

* The former, the chief assistant in preparing the persecuting Notes of the Rhemish Testament; the latter, the author of the persecuting Notes of the Douay Bible.

† If the following statement be correct, (and no contradiction of it has appeared,) the public are indebted for a *new* edition of this “*Valuable Exposition*” to the COLLEGE of MAYNOOTH.

“General History of the Christian Church; &c. — — — — chiefly deduced from the Apocalypse of St. John the Apostle and Evangelist.”

“*Blessed is he that readeth and heareth the words of this prophecy.*”
“Apoc. i. 3.

“The Catholic College of MAYNOOTH in Ireland, have *lately* published a new edition of this work—in which the author kindly “predicts the *approaching* overthrow of the whole Protestant “system, both in Church and State: and in the mean time, gives “them, most condescendingly, *Abaddon*, or the *Devil* for their “KING.” (Doctor Adam Clarke’s Commentary on the Scriptures. London, 1817. Preface to the Revelation of St. John.)

I wish to add that the above “*Valuable Exposition*” of the *prophecy*, which the Romanists are particularly reminded that *he who readeth and heareth* is “BLESSED;” allows to the Protestant system in Church and State, an existence of not more than 55 years, reckoned from the year 1771: within which time it is to be *destroyed*, after the *example* of other *impious* systems, whose professors have felt the avenging secular arm, of the instruments of Providence.

Though it is tolerably clear that “*Bishop Walmesley*” was at least

The Popish Bishop *Walmesley*, however, in describing PROTESTANTS as amongst the *locusts* and *scorpions* of the REVELATION, did but adopt the authorised interpretation of the Church of Rome—the SANCTIONED EXPOSITION of the *Rhemish Annotations*—in which also, the “fall” of the “star from heaven,” is stated to represent the “fall of “an arch-heretic, as ARIUS, LUTHER, CALVIN, out of “THE CHURCH of GOD; which have the” ☩ “key of “hell, to open and bring forth all the old condemned “heresies, buried before in the depth.” (Note on Rev. ix. 1.) Nay, the same application of the “locusts” and “scorpions” of the REVELATION, is made in the DUBLIN Roman Catholic New Testament of 1810, (printed by Fitzpatrick,) bearing on the page next to the title-page, DOCTOR TROY’S official approbation, with his regular ☩ *Latin formula**; and with his signature annexed, together with the initials for “Archbishop of Dublin, Primate of Ireland.” Now, as this very Exposition was adopted by Bishop Challoner, it has probably been received into our Popish New Testaments generally. The note containing the exposition, concludes with stating, that the “sting “of the pestiferous doctrine” of heretics “is worse than “that of scorpions; but their reign is generally for a “short time,” v. 10. (Note on Rev. ix. 3. Dublin, 1810, sanctioned by Dr. Troy). The precise period when the “reign” of the scorpion Protestants, and other heretics, is to be put down, is not mentioned by any Popish authority that I know of, except that of the “Valuable Exposition” of the “learned and pious Bishop Walmesley †.”

very wrong in his *reckoning*; yet certainly, his work deserves the serious attention of the Protestant community; as a most useful exposure of the dangers, that might attend mistaken *Popish zeal* influencing the measures of the British Legislature; and directing the executive powers of Ireland.

* The *formula* may be seen at the end of this tract.

† While the above was at the press, I have read an advertisement (printed on the cover of the *last number* of the Popish “Orthodox

MR. MEDE, SIR ISAAC NEWTON, and most of our Protestant Commentators, understand the "*locusts*" of the REVELATION, as representing the *Saracens*; and the *smoke from the pit*, Mahometanism:—the fallen *Star*, a fallen Angel. DOCTOR HAMMOND conceived the *locusts* to mean the *Zelots*, who came from Galilee to Jerusalem. Would any Divine of the CHURCH of ENGLAND, now publish an Exposition of Scripture, representing his Roman Catholic fellow-subjects as the *locusts* and *scorpions* of the Revelation; against whom the avenging arm of Providence is speedily to be raised? Would such an exposition be sanctioned by her Prelates?—circulated amongst her members with approbation and applause? Nay, — inserted and recommended in her BIBLES? But it should be remembered, that the comment of any Protestant Divine, is received in his Church, in a manner very different from that, in which the Church of Rome requires her members, to receive the *authorised expositions* of her pastors.

According to this tenet of the Church of Rome, that the Protestant Religion is a *damnable heresy*, inspired by the Devil, accursed of GOD, and to be accursed by men; and that it's preachers are ministers of the Devil: the "*holy Council of Trent*" has issued a profusion of *Anathemas*, against all who shall presume to maintain the PROTESTANT FAITH. Their *anathematising Canons* are received and professed undoubtingly, in the *Popish Creed**; as a part of that faith which is "*necessary to salvation*:" and every Popish beneficed priest swears, that he will take care, to the utmost of his power, that they who shall be subject to his jurisdiction, shall "*hold, teach, and preach*" them: a duty conspicuously fulfilled in the published Sermons of Mr. Gandolphy, and in the Rhemish Annotations. Nay, Journal,") of a new edition! the SIXTH—of Bishop Walmesley's work.

* Of the celebrated *Creed* of POPE PIUS IV. published pursuant to a Decree of the COUNCIL of TRENT; and ever since, sanctioned and received by the Church of Rome.

so zealous were the "*holy Council of Trent*" in their *Anathemas*, that after they had issued all those with which their numerous Canons are concluded; in their solemn religious ceremony, at the close of their proceedings, the LAST WORDS of the OFFICIATING CARDINAL, and RESPONSE of the *assembled Fathers*, were: "CARD. ANATHEMA to ALL HERETICS!" "RESP. ANATHEMA! ANATHEMA *!"

(2.) With respect to the doctrine which sanctions an *appeal* from Popish Priests to the *secular* powers of their communion, for the punishment of those whom they call Heretics. The invocation of the *secular arm* has been so

* I have not noticed the unfounded recriminations of some ill-informed Advocates of Popery, who have charged the CHURCH of ENGLAND with Intolerance, on account of some expressions in the "Oath of Supremacy," and in the "*Declaration against Popery*." The *Oath* and *Declaration* are civil enactments, for which the CHURCH of ENGLAND is not at all responsible. (See the Compar. View, on this subject, note in p. 188, 189.)

The OATH describes the doctrine, that "a PRINCE excommunicated by the *Pope*, may be murdered by his subjects," as an "impious and damnable" doctrine. And so it is; an impious and damnable doctrine.

The DECLARATION states the Adoration of the Host; of the Virgin Mary, and of other Saints, as practised in the Church of Rome, to be "superstitious and idolatrous." This enactment, however, (it would now appear) is likely to be soon repealed. (See Gen. Thornton's Notice for the 4th of March): and, whatever may be my sentiments respecting the "*Sacrifice of the Mass*;" and the "*Worship of Saints*;" if the Declaration shall be so altered, as to effect it's object, in a manner less objectionable to our Roman Catholic fellow subjects; I, for one, will be glad of it.

But let it be remembered—The intolerant and persecuting doctrines stated in this tract, from the highest Popish Authorities of the present day; are expressly maintained by the CHURCH of ROME—avowed to be *irrepealable*—her members are all required, implicitly to believe and obey them—and, her *Bishops* and beneficed *Priests* are *sworn* to them. What then remains for BRITISH and IRISH PROTESTANTS?

✎ To take care that the *Church of Rome* shall not again have POWER, to put those *exterminating* principles in execution, in any part of the UNITED KINGDOM.

repeatedly and solemnly enjoined by *Popish General Councils*; that references to *their Canons*, on this well known subject, must be unnecessary. A perusal of the Decrees of the great Councils of Lateran and of Constance, bearing on this point, is sufficient to freeze one's blood. Would that those merciless and inhuman Canons might be consigned for ever to oblivion! But, the Professor of Divinity at Maynooth, far from venturing to condemn the horrible and unchristian practice of burning our fellow-creatures, on the alleged ground of *heresy*; delivers from his chair, and prints in his Divinity Class-book, an elaborate justification of the burning of HUSS and JEROME, condemned for *alleged heresy* by the COUNCIL of CONSTANCE!

In the course of his laboured attempt to justify the conduct of this Council, he says, "You will *object*, that at least the Council of Constance cannot be excused, since having inflicted ecclesiastical punishments on HUSS and JEROME, they delivered them over to the judgment of the *Secular Court*, with" ¶ "*certain knowledge*, that they would be BURNED ALIVE; for in this they certainly violated the *precept* of CHARITY, particularly of the charity of Priests, which ought to be abhorrent from capital punishment." "I answer," (continues the Maynooth Professor), "that I *deny* both antecedent and consequent; and I say, 1st, that the Council may be excused; and, 2d, from this fact, whatever it may have been, nothing can be inferred which can prejudice the authority of *General Councils*, in matters relating to morals." Proceeding in his attempt to prove these two astonishing assertions, he exclaims, "Who shall say that *Ecclesiastical Judges* ought to be prevented, by the SEVERITY of SECULAR LAWS, from exercising" ¶ "THEIR SPIRITUAL JURISDICTION AGAINST HERETICS; from examining them, and if they should be OBSTINATE, CONDEMNING THEM?" (De Ec. Ch. p. 319.)

I would call the attention of the Maynooth Professor, to another measure of his *Council of Constance*, a measure *subsequent* to the burning of those MARTYRS.

The Pope (Martin the Vth) published a Decree with the APPROBATION of the COUNCIL of CONSTANCE, commanding that "ALL who should presume to hold, *believe*, " and dogmatize," the errors of HUSS and JEROME, " and publicly ~~for~~ or *privately* in any way to praise, or " approve of the conduct of those HERESIARCHS IN " DYING; that all such, or even their receivers, defenders, " and *favourers*," " should be *condemned as Heretics*; and " *as Heretics*, delivered over to the *Secular Court*." (Concil. Tom. 29. p. 613.) And this is but a short passage in a long Decree, the whole of which exhibits and enjoins the same spirit of relentless bigotry, and sanguinary vengeance.

Will the Maynooth Professor assert, that this conduct was quite consistent with that CHARITY, which CHRISTIAN PRIESTS should feel and practise?

If he shall say * NO, he must condemn his *General Council of Constance*; and contradict the fundamental principle of the *Popish* system. If he shall say YES, he must explain the words "CHRISTIAN CHARITY," as having a meaning very different from that, which we learn in the CHURCH of ENGLAND; and which is taught, thank God! in the UNIVERSITY of DUBLIN.

I do not mean to detain the reader, by dwelling on the refuted † *casuistry*, with which the *Professor of Maynooth attempts* to support his persecuting Councils. One of his remarks, however, in justification of the 4th, or great COUNCIL of the LATERAN, shall be mentioned.

In quoting a *Sacred Canon* of that Council, after the words, "the Heretics being *exterminated*," he inserts, in a parenthesis, "that is, expelled by force of *words*." (De Ec. Ch. p. 263.)——Such are the *explanations*, to which

* See third paragraph of p. 8, of this.

† Refuted in the "Comparative View," p. 218—229.


justifiers of the Canons of Popish Councils, are obliged to have recourse, *according to circumstances*. Unfortunately for the above comment, the Council themselves had, in a preceding part of the *same Canon*, explained the mode of extermination, which they have commanded. They had used these words, “ Let *Secular Powers, whatsoever offices* “ *they fill*, be admonished and induced, and, if necessary, “ be compelled by ecclesiastical censure, as they desire to “ be reputed and held FAITHFUL, to take an OATH, publicly, for the defence of THE FAITH, that they will “ endeavour, *bonâ fide*,” & “ WITH ALL THEIR “ MIGHT *, to EXTERMINATE from the country subject to their jurisdiction, all *Heretics* designated by the “ Church,” &c. (Lab. et Cos. Ed. of Council. Tom. 11. Part I. p. 149.

But the authenthical *expounder* of the Canons and Decrees of COUNCILS, is the POPE. He is the supreme executive officer for *enforcing* them, whenever circumstances shall admit their enforcement. He *dispenses* with them, when circumstances appear to him to require such *dispensation*. And he authentically *expounds* them. And surely POPES have left such a record of their *exposition* and *enforcement*, as ought to be a warning to Protestants—an EXPOSITION,

* “ *Pro viribus exterminare.*”

The present Pope, in his encyclical Letter, in the first year of his Pontificate, enjoins the Romish Bishops, to “ drive away *the wolves* “ from the flock, ——— and to *exterminate* them; according to the “ power, which the Lord has given” (to those Popish Bishops) “ unto “ edification:” and refers to 2 Cor. xiii. where, however, his Holiness would find it very difficult to discover a precept to *exterminate*.

The truth is, that Popish Ecclesiastics, in obedience to the *Decrees* of their Councils, have uniformly endeavoured to “ *exterminate* the “ *wolves*,” (meaning those whom they called *Heretics*) according to the power, which they found themselves possessed of; and which, no doubt, many of them imagined, that “ the Lord had given them to “ edification:”—their immediate means, the “ *force of words* :”—their great instrument, when attainable, the *secular arm*.

(be it remembered) promulgated to the world in characters of blood, but  NEVER *reclaimed against* by the CHURCH of ROME.

The history of the dreadful *practical* exposition of those Canons, is sufficiently known. I wish not to retrace the bloody record.

It may be right to call the attention of the reader to a remarkable document, *now* declared to be a DIVINE, and UNERRING MANDATE; a part of one of the most important BULLS, ever issued by a *Roman Pope*.

“ The APOSTOLIC BULL of POPE LEO X.

“ Against the errors of MARTIN LUTHER and his
“ FOLLOWERS.

“ Arise, O LORD, and judge thy cause. ——— ———
“ ——— ——— Therefore, according to the PASTORAL
“ CARE we have of the CHRISTIAN RELIGION, and the
“ ORTHODOX FAITH; ——— ——— ——— After having
“ had, with our most venerable brothers the Cardinals of
“ the *holy Roman Church*, ——— ——— and many other
“ most skilful Professors, or Masters of Sacred Theology
“ and of both Laws, mature deliberation, diligent consi-
“ deration, discussion, and strict examination,” (viz. of
“ certain articles stated in this Bull; of which, *one is, that*
“ *it is against the will of the HOLY SPIRIT, that Heretics*
“ *should be burnt*), “ declare, that all and every one of those
“ articles, or errors, are respectively *heretical, or scandal-*
“ *ous, or false, or offensive to pious ears, or seductive of*
“ *simple minds, and opposed to Catholic verity*; and as
“ such, we do condemn, reprobate, and utterly reject
“ them; and by the tenour of these presents, DECREE
“ that they ought to be held by ALL the FAITHFUL of
“ CHRIST, as CONDEMNED, *reprobated*, and REJECTED.”
(Lab. et Coss. Council. Tom. 14. p. 390—2—4.) It is also
declared in this Bull, that those articles are contrary to the
tradition of the Catholic Church, the determination of Holy
Fathers, and the express ORDINANCES and CANONS of
POPES and COUNCILS, not to obey which is the cause and

nourishment of all heresies and schisms: and all the Faithful are forbidden to keep or to read books containing those errors; and all such books are to be burnt.

Now the above PAPAL DECREE was *promulgated* in the year 1520; and after a lapse of three hundred years, we hear not of any attempt on the part of the CHURCH of ROME, to "RECLAIM" against it. Here then we have (according to the Maynooth Professor) an *infallible Decree*—a Decree, of *divine obligation*—proclaiming, that it is *not contrary* to the WILL of the HOLY SPIRIT, to burn those whom Popish Doctors call *Heretics*. Still, is this monstrous violation of the Gospel of the God of Mercy, defended—justified, from a DIVINITY CHAIR, within the United Kingdom! And the teachers of such divinity now charge the CHURCH of ENGLAND with INTOLERANCE!

I turn from the revolting contemplation of this persecuting principle of the Church of Rome, avowed in the Rhemish Annotations, and enjoined by the doctrines of the Maynooth Summary of Divinity; observing only, that it adds tenfold danger to the next tenet asserted in those Annotations, on which I have proposed to detain the reader: viz. the monstrous pretension of the *Roman Church*, to a jurisdiction over PROTESTANTS, as over *rebels* against her legitimate spiritual authority.

The Professor of Maynooth having expressly asserted this, I shall say very little more on it. The great authority, the "*Roman Catechism*," states the doctrine nearly in the Professor's words. "It is not to be denied, that *Heretics* and *Schismatics*, because they have *revolted* from the Church, (for they no more belong to the Church, than deserters do to the army they have abandoned); it is not, however, to be denied, that *they* are in the power of the Church, as persons who may be called by her, to judgment, punished, and doomed by ANATHEMA, to DAMNATION*." (P. 76.)

* See also Comparative View of the Churches of England and Rome, p. 179.)

Here the enquiry concerning the necessary tendency of the doctrines taught from the Maynooth Chair of Divinity, to establish the principles of the Rhemish Annotations, shall be closed. But I would ask, IF salvation can be obtained *only* in the Church of *Rome*; IF all other churches are the work of the infernal enemy of man; are not the support and extension of the Church of *Rome*, and the suppression of all other churches, the highest duties a man owes to God and his fellow-creatures? The Church of *Rome* answers in the affirmative. Again: is that which the Roman Church calls *heresy*, a crime so great, that there is none greater in the sight of Heaven? The Church of *Rome* answers in the affirmative*. Then I would ask,

Some of those persons, who in the name of TOLERATION, advocate the claims of the *Church of Rome*, for political power in these countries, are fond of referring to the authority of MR. LOCKE, without venturing to cite his statements. I leave to their consideration, the following quotation from that author; observing only, that MR. LOCKE's opinion is different from that, which the merciful and tolerant spirit of the CHURCH of ENGLAND dictates,

"These, therefore, and the like, who attribute unto the faithful, religions, and orthodox—that is, in plain terms, unto themselves—any peculiar privilege or power, above other mortals in civil concerns: or who upon *pretence of Religion* do challenge" § "ANY MANNER OF AUTHORITY over such as are not associated with them in their Ecclesiastical Communion;" § "I SAY THESE HAVE NO RIGHT TO BE TOLERATED BY THE MAGISTRATE." (Locke on Toleration, 4to. p. 59. London. 1765.)

* It would be tedious to refer to various Decrees of Councils and Popes, Directories for Confessors, and other authoritative documents, in proof of this well known principle of the Popish Church.

The Rev. Mr. Gandolphy expresses the principle thus—"If we may be permitted to judge of the enormity of a crime from it's consequences, there is none before heaven, of a BLACKER DYE, than HERESY." (Vol. II. p. 66.)

He gives the following correct definition of *Heresy* according to the Church of *Rome*:—"The crime of *Heresy*, is an obstinate opposition to *any* article of defined Faith—" (Vol. I. p. 414.): of course, meaning any of those *Tenets*, which the *Popish* Church calls *Articles* of her *defined Faith*, and against so many of which, the CHURCH of ENGLAND protests.

whether, ~~if~~ according to these principles, an OATH to support an *heretical* establishment, should be considered obligatory, if circumstances should render it's non-performance conducive to the advancement of the Popish Church, and destructive of the *heresy*, which it's observation would contribute to maintain?

The common principles of morality inform me, that an oath, if it's performance shall oppose my *first* and *highest* duty to GOD; and support the *greatest* crime in the sight of *Heaven*; should be considered as a *rash* oath, and must at least cease to be obligatory: and if it were possible that I should be *infallibly* certain, both as to the *transcendant* obligation of the *duty*, and as to the *unexceeded* enormity of the crime; there would (I conceive) be little room for question respecting the obligation of the OATH above mentioned.

But the CANON LAW of the CHURCH of ROME decides the point for her members; and (if her doctrines concerning infallibility, *exclusive salvation*, and *heresy*, be admitted) decides the point most justly. "An OATH is not to be observed, by which a *crime* is incautiously promised."

(Corpus Juris Canonici. Ed. Coloniae Munatiae, 1757. Tom. 1. p. 765.)

"An OATH taken contrary to the *benefit* of the Church, DOES NOT BIND."

(Ibid. De Jurejurando, Tom. 2. p. 297.)

Is it not, in the Church of Rome, the exclusive province of her *Priesthood*, especially of her first Pastor, to decide on religious duties, on the meaning of the Divine Decrees of her Councils, and of her Sacred Canons? If we shall remember, that the Pope is the supreme authentical expounder of those obligations and laws; can we be surprised at reading one official document, stating what OATH *he* will

In another place he says—"Heresy is a contumacious opposition to the authority of the Church" (viz. the popish Church) "in some point of doctrine." (Vol. II. p. 61.)

permit * the Roman Catholics to take; and another, declaring, on his authority, *what sense* shall be affixed to an OATH, in case the oath were already enacted †? Can we be surprised at various declarations on the subject of promises, and of oaths, with which the Popish Priesthood have, in different periods of the world, astonished Protestants, who did not sufficiently consider the necessary *tendency* of the doctrines of the Church of Rome? And in fine; must not the feeling, naturally excited by an *apparent* violation of faith and honour, give place to respect for our Roman Catholic fellow-subjects; and deep regret, that such doctrines as we have discussed, should still be maintained by the Popish CHURCH?

And now, after the view which has been presented, of certain doctrines of the Church of Rome, and of their natural tendency; and the evidence that has been produced on those subjects; I would be satisfied to rest even on what has been advanced in this short tract, the decision of the question, concerning the justice of the charge, brought by members of the Church of Rome, against members of the Church of England.

Were we to proceed to the proposed enquiry, concerning the actual consequences produced by those doctrines, within the United Kingdom; when political power was subject to their influence; (I mean, since the period, when the blessed Reformation spread throughout Great Britain and Ireland, the Protestant Religion) we should find abundant confirmation of the injustice of the charge above stated. But, on this head of Enquiry, I really now feel it to be unnecessary, as it would be irksome, to dwell.

To the well known authentic histories of both countries,

* Cardinal Litta's public Letter, 1815.

† See Bishop of Ossory's Speech in the House of Lords; and Rescript of M. Quarantotti. Append. to Report of Committee of the House of Commons, p. 509.

particularly to the instructive records of the short and tyrannical reign of James the II^d, I refer the reader. And, let it be remembered, that, as the monstrous acts of despotism and persecution, which disgraced that period, and rendered it an awful warning to posterity, were resorted to by the monarch, on the alleged ground of TOLERATION, and LIBERTY of CONSCIENCE, in obedience to *Popish Priests*, whose counsels he imagined himself *religiously bound* to follow; so was the progress of oppression stopped, and LIBERTY established, chiefly through the efforts of the BISHOPS and CLERGY of the CHURCH of ENGLAND. Let it also be remembered, that KING WILLIAM the III^d, (whom a great statesman has been represented to have described as “ that *great and super-eminent* man, one of the “ *greatest monarchs* that ever adorned a throne*, and one “ of whose greatest merits was TOLERATION,”) repeatedly declared, that the preservation of the laws, which excluded members of the *Church of Rome*, from the legislative and executive powers of these countries, was the *only* true SECURITY† for the PROTESTANT RELIGION, and the public LIBERTY. And, if the circumstances of England have been changed since that period, let the circumstances of IRELAND be well weighed, the circumstances of that country considered *separately*; and also, in her *present relation* to GREAT BRITAIN; the enormous power of the Church of Rome, in the elections for Irish counties and cities, to be exercised whenever her authorities may conceive the favourable time to have arrived.

* See Reports of LORD GRENVILLE's Speech in the House of Lords, in the last debate on the Roman Catholic Question.

† See particularly M. Fagel's Letter, written by order of the Prince of Orange, in answer to the proposal made on the part of King James, concerning the repeal of Test Laws, &c. (Echard, Kennett, &c.) Also, various public documents, *subsequent* to King William's accession.

Let the *renewed* efforts of the Popish Church, for extension, and influence in Europe, be also attended to, and the *doctrines** she maintains, carefully kept in mind. The answer of the *candid* enquirer to the question proposed to be discussed in this publication, will (I am persuaded) be, not only that the members of the CHURCH of ENGLAND, who, rejoicing at the abrogation of all *penal* laws, yet resist the repeal of the remaining excluding statutes, are not only innocent of the charge of *intolerance*, but that they perform their highest duties, in preserving their Religion, and free Constitution.

A very few observations shall now be added.

When I refuse to give to members of the Church of Rome, the title of "*Catholics*," as distinguishing them from Protestants; I do so for *precisely* the same reason, that would determine me not to *distinguish* them by the title of "*the Faithful*."

The "*Catholic*," or *Universal* Church of our Divine Redeemer, comprises ALL CHRISTIANS. This is the CHURCH VISIBLE. The purest branch of it that adorns the earth, is, I am convinced, the CHURCH of ENGLAND. I would not join in an injurious surrender of her rights. There is also an *invisible* Catholic Church, comprising those only, who truly obey (according to their means of knowledge) the sacred laws of the Gospel. *Invisible* to mortal sight, but known and accepted by HIM, whose all-seeing eye searches every human heart, and reads every thought of man. And, *this* Catholic Church will continue *here invisible*, until the last trump shall summon the whole human race before the tribunal of the CREATOR; and the SUN of RIGHTEOUSNESS shall reveal the just and impartial judgments of GOD.

* The *dominion* also, which those doctrines give to the popish priesthood—particularly the doctrines connected with EXCOMMUNICATION as practised in the Roman Church.

It is my fervent wish, for my fellow-subjects of the Church of Rome, as well as for my Protestant fellow-subjects; that they may belong to *this invisible* Catholic Church; that so, when the secrets of all hearts shall be revealed, they may be received together into those eternal mansions, where they shall *know, even as they are known*: and (to speak comparatively,) the darkness of this world's light, and the meanness of this world's grandeur having passed away, *the sun shall no more be their light by day, nor the moon by night; but the LORD HIMSELF their EVERLASTING LIGHT, and their GOD, their GLORY.*

BULL of POPE BONIFACE, referred to in the Divinity Class-book of Maynooth—(see p. 24, of this tract)—translated literally from the Latin Copy, in the celebrated “*Directorium Inquisitorum*,” with the omission of a few passages of less interest.

BONIFACE VIII.

IT is necessary to salvation, for ALL the faithful of Christ to be subject to the ROMAN POPE, who possesses both swords, judges all, but is judged by none.

“ We are compelled by the faith, to believe and to hold
 “ one holy Catholic and Apostolic Church ; and WE firmly
 “ believe and plainly confess this (Church), out of which
 “ there is neither salvation, nor remission of sins.

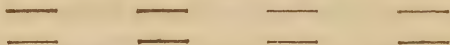
“ Therefore, of the one and only Church, there is one
 “ body, one head, not two heads as if it were a monster ;
 “ Christ, and Christ’s vicar Peter, and Peter’s successors :
 “ when our Lord said to Peter, feed MY sheep, he said
 “ mine generally, not singularly *these* or *those*, by which
 “ he is understood to have committed ALL * things to him.
 “ Whether, therefore, Grecians or others may say, that
 “ they have not been committed to Peter, and to his suc-
 “ cessors, they must of necessity confess that they do not
 “ belong to the SHEEP of CHRIST †, our Lord saying,
 “ (John x.) that there is one sheepfold and one shepherd.
 “ We are also instructed by the Gospel, that in *his* power

* “*Universa*.”

† Such, precisely, is the doctrine declared by the present Pope, in his encyclical Letter to the Bishops, May, 1800.—See Note in p. 107, of this.

“ (viz. in the power of the shepherd); there are TWO
 “ SWORDS, to wit the spiritual and the temporal. For,
 “ when the apostles said, Lo! there are two swords *here*,
 “ (to wit, *in the Church*), our Lord does not answer, *It is*
 “ *too much*; but, *It is enough*.

“ Certainly he who denies that the *temporal* sword is in
 “ the power of Peter, but ill attends to the word of our
 “ Lord, when he said, *Put up THY SWORD into the*
 “ *sheath*, (Matt. xxvi.) Therefore *both* (to wit, the spiri-
 “ tual and the material sword) are in the power of *the*
 “ *Church*: but the latter is to be used *for* the Church, the
 “ former *by* the Church: the former by the instrumentality
 “ of the Priest; the latter by that of kings and soldiers,
 “ but according to the order and sufferance of the Priest*.
 “ But one sword should be subjected to another, and the
 “ temporal authority to the spiritual power.



“ For, THE TRUTH has borne witness that the spiritual
 “ power can institute the earthly power, and judge whether
 “ it be good. Thus the prophecy of Jeremiah is verified
 “ concerning the Church and Ecclesiastical Power. *Lo!*
 “ *I have set thee this day over nations and kingdoms* †, &c.
 “ &c. (Jerem. i.) Therefore, if the earthly power shall
 “ deviate, it's errors shall be made known by the spiritual
 “ power: but if the spiritual shall deviate, the inferior
 “ spiritual shall be corrected by its superior spiritual: but
 “ the supreme spiritual power can be judged by God alone,
 “ not by man; the apostle bearing witness that ‘*the spi-*
 “ *ritual man judges all things, but is himself judged by*
 “ *none*.”

* “ *Ad nutum et patientiam sacerdotis.*”

† The Reader is probably aware, that *this* has been a favourite passage with Popes; and that they have applied it to *themselves* literally. They were Peter's, or Jeremiah's, according as it suited the purposes of ambition.

“ But this authority, though given to man, and exer-
 “ cised by man, is not human, but rather divine, given
 “ by the Divine word to Peter, to him, and in him to his
 “ successors. Him our Lord confessed to be a firm ROCK,
 “ when he said to Peter, *Whatsoever thou shalt bind, &c.*
 “ &c. (Matt. xvi.) Whosoever therefore, resists this
 “ power so ordained by God, resists the Ordinance of
 “ God, unless, like Manichæus, he shall pretend that
 “ there are two principles, which we judge to be false and
 “ heretical: because, by the testimony of Moses, it was
 “ not in the beginnings, but in the beginning*, that God
 “ created heaven and earth. Moreover, that every human
 “ creature be subject to the Roman Pope, we declare,
 “ define, and pronounce to be altogether necessary to sal-
 “ vation.

“ Given at the Lateran, in the 8th year of
 our Pontificate.”

See the Directorium Inquisitorum, Romæ, 1576. Pars
 Ima. p. 28.

* Pope Boniface appears to have been rather confused here: or
 else to have misunderstood the meaning of the Latin word *principio*,
 in the passage of Scripture which he cited. However, if he erred
 here, he seems to have compensated amply in his *next sentence*,
 which (the Maynooth Professor of Divinity informs us) is *infallible*.

On this Bull the Professor observes—“ Boniface the Eighth him-
 “ self, in his Bull *unam sanctam* (viz. that above stated) A.D. 1302;
 “ although in its *exposition* he repeatedly says, that the temporal
 “ power of kings is subject to him as *Pope*, and thus (in *ordinary*
 “ course), might seem about to be carried away, to include *that* in
 “ the part of his Bull which contains the DEFINITION and DECREE,
 “ yet he expressly pronounces this only—Moreover, *that every human*
 “ *creature be subject to the Roman Pope, &c. &c.* (as above); which
 “ indeed every Catholic admits in *spirituals*: but the Pope himself
 “ by DIVINE PROVIDENCE abstained from mentioning temporals.”
 (De. Ec. Ch. p. 258.)

Translation of Dr. Troy's Latin Approbation, printed in
the Popish New Testament, Dublin, 1810.

“ This 8th English Edition of the New Testament, *dili-*
“ *gently compared* with the former *approved exemplars*, of
“ RHEMES, London, and Dublin, now again revised, and
“ rendered in some points more correct by the Rev. D.
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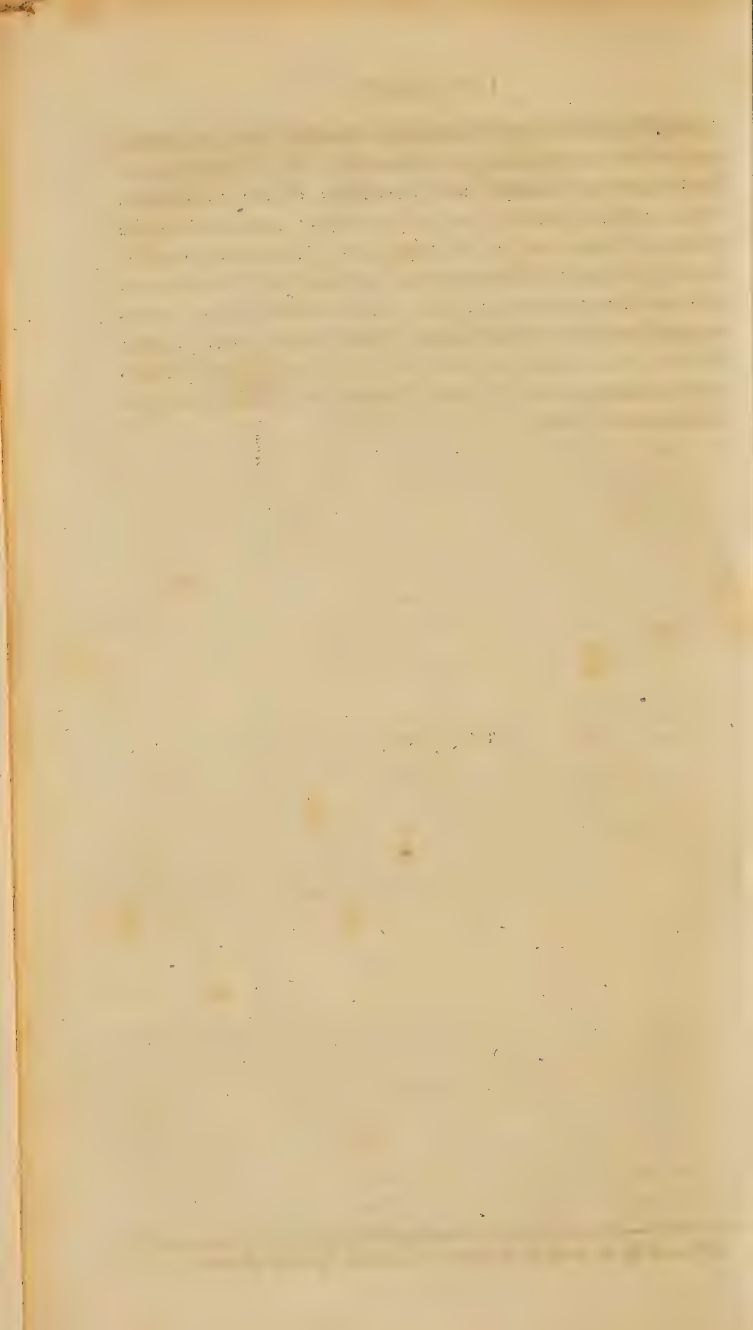
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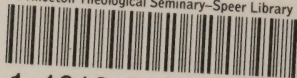
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